Gage & Co's Educational Series.

VIRGIL.

ÆNEID.—BOOK I.

WETHERELL.

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VIRGIL'S ÆNEID,

BOOK I.

EDITED

BY

J. E. WETHERELL, B. A.

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PREFATORY NOTES.

I.

Virgil's Æneid has been taught in the schools without interruption for eighteen centuries. Seventy generations of school-boys have been initiated into classical lore by *Arma virumque cano.* And still the interest in the grand old epic abates not a whit. The signs of the prophesied desuetude of classical study are not very apparent. In this so-called practical age a few literary demagogues set a bait for popularity by decrying with affected importunity the study of dead languages, but Latin and Greek still hold if not the first at least a foremost place in the curriculum of a liberal education. These languages are dead only to those who are dead to the humanizing influences and the glowing inspiration of "thoughts that breathe and words that burn" on almost every page of Virgil, of Homer, of Tully, of Demosthenes. Industrial education and even scientific education may neglect the ancient classics, but a liberal education never can. No uncertain sound was that uttered the other day by Lord Chief Justice Coleridge before the students of Yale. He said :—"*I must publicly argue here that as a lawyer and a judge I most heartily am in favour of the classics. I have done many foolish things in my past life, but I do owe to the hours spent most wisely among the classics the position I now occupy. I have made it a religion, as far as I could, never to let a day pass without spending some time of it upon my Latin and Greek, and I heartily believe that my success was materially aided by those classics which have been the study of my life.*"

For the next four years the story of Æneas and Dido is to be read in our High Schools and Collegiate Institutes. The

First Book of the Æneid is to be the field of study in Latin poetry. Heyne's remark regarding verse 630 of this book may be employed with reference to the whole book. He says that any youth who does not dwell on this verse with delight should be straightway prevented from reading the poet. Well, any youth who has risen from the perusal of The Landing in Africa without emotion and profit must be made of very common clay, or the master who has guided his studies must himself have stumbled into an alien vocation.

II.

Little need be said of the present edition. The text, with few exceptions, follows Ribbeck's of 1872. Such forms as *volnus, conjunx, conubium, inlidit, hiemps, volgus, succepit, vo tus, Juppiter, adloquitur, dicione, adgnovit, umectat, umeros, obstipuit, Divom, temptat*, may seem strange at first sight, but Ribbeck's orthography in the main is supported by all recent investigations in philology, and at whatever cost it is well to discard traditional spelling when it is clearly shewn to be baseless.

In etymology, the present standard authority, Harper's Latin Dictionary (Andrews's Freund) has been closely followed.

In the preparation of the notes the editor has freely consulted all the best modern editions of Virgil. The works of Conington, Kennedy, Greenough, and Frieze have been of most service. Due acknowledgement, it is believed, has been given throughout the notes to these and other editors.

The present edition contains no references to standard grammars—(1) because such references would have unduly lengthened the notes; (2) because so many different grammars are employed in our schools; (3) because it is a moot point with many masters whether the giving of such assistance is a substantial aid to the young student.

STRATHROY, *September* 15th, 1884.

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ERRATA.

Page 68, note on v. 156, for *equiis* read *equis*.
" 69, note on v. 166, for *sule* read *sub*.
" 70, note on v. 283, for *tibi* read *mihi*.
" 84, note on v. 343, for *auri* read *agri*.

LIFE AND WORKS

OF

VIRGIL.

HIS BIRTH.

Publius Vergilius Maro was born in the 1st consulate of Crassus and Pompey, on the Ides of October (15th), B.C. 70, at Andes, now Pietola,—a hamlet near Mantua in Cisalpine Gaul.

ORTHOGRAPHY OF HIS NAME.

There is a dispute as to whether *Vergilius* or *Virgilius* is the orthography of the name. We have the same variation in other names; Deana, Diana; Menerva, Minerva. Without doubt Vergilius is the old and true form. If we wish to conserve what is ancient in Latin we must write, Vergilius. If we wish to conserve what is ancient in English we need not banish from all our literature the familiar Virgil.

HIS EDUCATION.

The poet received his early education at Cremona and Mediolanum (Milan). He assumed the *toga virilis* at Cremona in B. C. 55, during the 2nd consulate of Crassus and Pompey, on the very day that Lucretius died. He studied subsequently at Neapolis (Naples) under the Greek poet and grammarian, Parthenius, a native of

Bithynia. In Rome he studied under the rhetorician Epidius, and under Syro the Epicurean, an accomplished teacher of philosophy and natural science. The Epicurean tenets of Syro tinge Virgil's earlier productions.

THE MANTUAN EPOCH.

Virgil spent the years 48 to 40 B. C. on his paternal estate at Mantua. His time was taken up with the cultivation of his farm, with his literary studies and with the composition of his minor poems. Of his farm he was deprived in 42 B. C. after the battle of Philippi. The veterans of Octavian, on returning from the East, were rewarded for their services by allotments of land in those districts of Italy that had espoused the cause of Brutus. The neighborhood of Cremona was one of the confiscated districts. Mantua suffered on account of its nearness to Cremona. (See Ecl., ix. 18., Mantua væ miseræ nimium vicina Cremonæ). The poet's farm was seized by a veteran named Claudius. Asinius Pollio, who was the governor of Transpadane Gaul, was a man of literary tastes. He took the poet under his protection for a time. When Pollio, however, next year, went to the assistance of L. Antonius in the Perusian war, Virgil was compelled to flee for his life. He visited Rome and gained an introduction to Mæcenas, the great patron of Augustan literature. By Mæcenas the poet was introduced to the notice of Octavian. After long delay he recovered the possession of his Mantuan estate.

HIS LITERARY FRIENDS.

Virgil had the friendship of the most cultured men of his day. Mæcenas was his patron. Horace, Propertius,

Plotius and Varius were his intimate friends. Horace calls Virgil "the half of his soul." (See C., I. 3., animæ dimidium meæ). Propertius gives his opinion of his friend in the famous lines referring to the forthcoming Æneid :—

> Cedite, Romani scriptores; cedite, Grai;
> Nescio quid majus nascitur Iliade.

HIS VILLAS.

His favorite residence was at Naples. He had also a beautiful villa in Sicily. At Rome he had a house on the Esquiline near the gardens of Mæcenas.

HIS MIDDLE-AGE.

The years 40 to 20 B.C. were twenty of the most eventful years of Roman history. These twenty years of Virgil's life, except in their literary aspect, are entirely uneventful. His life was a life apart from the stir and tumult of the times. In his "suburban villas and highway-side retreats" he was slowly evolving his immortal lines ;—slowly—very slowly. He was wont to tell his friends that he licked his verses into shape as a bear her cubs. We get scarcely a glimpse of the retiring poet during these laborious years. What a Sicilian banquet of good things we might sit down to if we had a Boswellian history of these two decades of years.

HIS LAST DAYS AND DEATH.

Virgil was not naturally robust. He had always been in delicate health. His sedentary life of too close application was fatal. In 19 B.C. he determined on a tour through Greece and Asia, with the double purpose of restoring his health and of seeing with his natural eye the

classic scenes on which his mental eye had so often gazed with rapture. He proceeded no farther than Athens. There he met Augustus, who was returning from Samos. They both came back to Italy together. Virgil became very ill on the way, and died soon after his arrival at Brundisium, B.C. 19. He was buried near Naples. A monument is still shown which is said to be the tomb of the poet. It is alleged that the epitaph on the tomb was written by Virgil himself :—

> Mantua me genuit ; Calabri rapuere ; tenet nunc
> Parthenope. Cecini pascua, rura, duces.

HIS APPEARANCE, CHARACTER AND TEMPERAMENT.

Virgil is said to have been of tall stature, of delicate frame, of dark complexion, of features far from handsome.

In character he was unselfish, amiable and kind-hearted. "To relieve the wretched was his pride." In a profligate age he was irreproachable and pure,—so pure that the Neapolitans called him Parthenias (from *πάρθενος*, a virgin). His own ability he underrated. So little did he esteem his greatest work, the Æneid, that, before his death, he requested his executors to burn the manuscripts. He was religious while many of his countrymen were curious sceptics or rank infidels.

He was modest in the company of friends and diffident among strangers. He was of a pensive and melancholy disposition, but he never became splenetic and cynical.

HIS WORKS.

Virgil's earliest attempt is said to have been an historic poem, Res Romanæ, after the manner of Ennius. He found the subject too vast and the difficulties too many.

It is even said that he became disgusted with the ruggedness of Ennius.

Minor Poems. The following Minor Poems have been ascribed to Virgil, but nearly all of them on very insufficient evidence :—

(1) *Culex*, the story of a shepherd saved from a snake by the sting of a gnat which he killed. This is probably spurious.

(2) *Ciris*, the myth of Scylla and Nisus. Internal evidence shows that Virgil never wrote this. Some attribute it to Gallus.

(3) *Priapeia.* We may be almost sure that Virgil never put his hand into such filth.

(4) *Moretum* is a fragment. It begins the description of the daily-life of a farmer. It may be Virgil's.

(5) *Copa*, an invitation of a bar-maid to travellers to come in and enjoy themselves. Possibly Virgil's.

(6) *Catalecta* are shorter pieces of various kinds, some of which seem to be Virgilian.

The Great Poems of Virgil are :—

(1) The "Bucolics," or "Eclogues," written between 41 and 37 B.C.

(2) The "Georgics," written between 36 and 29.

(3) The "Æneid," written between 29 and 19.

THE BUCOLICS.—The term *Bucolica* is from the Greek *βουκολέω*, "to tend cattle." Bucolic poems, therefore, are poems on the tending of herds,—pastoral poems,—poems in which the speakers are shepherds or husbandmen. The other term applied to these poems, "Eclogues," is from the Greek *ἐκλογή*, "a collection." On account of an incorrect etymology some have written the word "Æglogue," deriving it from two Greek words meaning "the tales of goats or goat-herds." It is uncertain how these poems received the name Eclogues. (*a*) Some say they received this name because they are imitations of passages

selected from Theocritus; *(b)* Others think the term denotes a *collection* of poems similar in form and on similar themes; *(c)* A third explanation is that they are a *collection* of poems on pastoral themes; *(d)* There is still another explanation,—that the poems are *selections*, made by the poet himself, from various Bucolic poems written by him at different times. Theocritus, the Sicilian, was the principal writer of pastoral poetry before Virgil. Virgil closely imitated Theocritus, but the imitations want the variety and life of the original. Virgil's shepherds are too much alike. Where Theocritus is minute and accurate Virgil is general and vague. Virgil, however, is more polished in his diction and less gross in his expressions than his Greek original. The Eclogues are of two kinds:—(1) Those that allegorize some events or characters of the time; (2) Those that treat literally of shepherds and country life.

The GEORGICS (γῆ, "the earth, ἔργον, work"). This is a didactic poem, on agriculture, in four books. The first book treats of the cultivation of the soil; the second, of fruit trees; the third, of horses and cattle; the fourth, of bees. The versification of the poem is inimitable. It is the most finished specimen of the Latin hexameter in existence. This is Virgil's most original poem.

The ÆNEID. This is an epic poem describing the adventures of Æneas after the fall of Troy. It is modelled after the Homeric poems. Many passages of the Æneid are imitations or translations of passages in the Iliad and the Odyssey. The wanderings of Æneas remind us of the *Nostos* of Ulysses. The shield of Æneas very closely resembles the shield of Achilles. The storm and the speech

of Æneas in the first book are almost translations from the fifth book of the Odyssey. Virgil's Necyia is copied from the same poem. His similes are Homeric. His battles owe all their life to the Homeric poems. Virgil borrowed many of his best thoughts from other Greek poems. Throughout the Æneid there are many translations from Greek tragedy. Much of the second book is derived from two Cyclic poems: The Sack of Troy and the Little Iliad. Euphorion furnished him with the legend of Laocoon. The Cyclic *νοστοὶ* supplied ideas for the third book. In the fourth book Virgil borrowed from the Argonautica of Apollonius Rhodius of Alexandria. Virgil owes much too to the older Latin poets. Many of his lines, and even whole passages, are drawn from the works of Ennius, Pacuvius, Attius, Nævius, Lucilius, Lucretius, Catullus, Varius.

The Æneid consists of twelve books and embraces a period of eight years. In the first book Æneas is driven by a storm to the coast of Africa, where he is received by Dido, queen of Carthage. In the second and third books Æneas tells Dido the sad story of the fall of Troy and of his own escape, and recounts the many dangers of the voyage from Troy to Drepanum in Sicily, where he buried his father. In the fourth book we are told of the attachment of Dido for Æneas, of the departure of Æneas in obedience to the commands of the gods, of the catastrophe of Dido's death by her own hand. The fifth book contains the history of the visit to Sicily. In the sixth book Æneas reaches Italy; visits the Sibyl of Cumæ; descends to the infernal regions, where he sees his father, Anchises, and has unfolded to him the coming glory of

the Roman empire. This book closes with the famous panegyric on Marcellus. In these six books the adventures of Ulysses as described in the Odyssey are always before the poet's eye. This half of the poem is far superior to the other.

Here it may be said that the critics have discovered an anachronism in the visit of Æneas to Carthage. Chronologers place the destruction of Troy in 1184, B.C. Carthage was not founded until several centuries afterwards.

The last six books of the Æneid contain the history of the struggles of Æneas in Italy. This part of the poem has for its model the battles of the Iliad. Latinus offers in marriage to Æneas his daughter Lavinia, who had already been betrothed to Turnus, king of the Rutuli. The conflict between the heroes is terminated by the death of Turnus, who is slain by Æneas.

The Æneid was begun when Augustus was in Spain, and probably at the instigation of the emperor himself. Virgil did not live to complete the revision of his poem. In his will he requested his friends, Varius and Tucca, to improve the poem or to burn it. In his last hours he desired the manuscript to be destroyed. Augustus, after Virgil's death, instructed the executors to publish the work without interpolations. They transposed the second and third books, and omitted II., 567—588. The fact that the Æneid was not thoroughly revised by the poet may account for the many incomplete lines in the poem.

Virgil is very skilful in imitative harmony. Recurring dactyls express speed :—

Quadrupedante putrem sonitu quatit ungula campum.

Æn. viii., 596

Recurring spondees express dignity :—

quæ divum incedo regina.

Æn. i., 50.

A struggle is expressed by a hiatus :—

Ter sunt conati imponere Pelio Ossam.

Geo. i., 281.

Many other special effects are produced by a deft handling of the metres.

Pope and others think that Virgil had a political object in writing the Æneid. It is said that the primary object of the poem was to glorify Cæsar; its secondary object, to flatter the vanity of the Romans by the splendor and antiquity of their origin. With this view we may regard Æneas as typifying Augustus; Dido, Cleopatra; Turnus, Antony.

Many critics have disparaged the Æneid. Its principal defect, if defect it may be called, is want of originality. Then it wants unity of construction. The hero, moreover, is not entirely satisfactory. In the war with Turnus, Æneas at times loses our sympathy, and Turnus excites a superior interest. The historian, Niebuhr, entertains a very low opinion of Virgil. He places him in the second rank of Roman poets. He denies his fertility of genius and inventive powers. He says the Æneid is a complete failure, an unhappy idea from beginning to end. He says that an Epic poem should be a narrative of events known and interesting to the mass of a nation. He blames Virgil for mixing Italian traditions with Greek legends. Virgil is nobly vindicated in the extracts quoted below from several modern Virgilian scholars.

VIRGIL AND HIS PREDECESSORS.

"All educated Romans of the day regarded Virgil as superior in many respects to any poet who had yet appeared. It was most of all in the exquisite finish and harmony of his hexameters that he excelled all who had preceded him. The hexameter verse had been first introduced into the Latin language by the poet Ennius. But though distinguished by originality. strength and vigor, the poetry of Ennius was harsh and rugged to a degree which rendered it to the more cultivated tastes of later generations almost intolerable. Nor by poets who succeeded Ennius had any such improvement been made in the composition of Latin verse as to admit of any comparison between them and their Grecian models. It was reserved for two great poets of Rome, two congenial spirits, Virgil and Horace, to elevate the national poetry to a character worthy of Rome, to develop all the resources of their noble language, and to make it flow both in heroic and lyric verse with all the grace and dignity which had hitherto been characteristic of the Greek alone."—*Frieze.*

HIS POSTHUMOUS FAME.

"In all literary circles of Rome Virgil was extolled and quoted; in schools he was taught; his writings and the events of his life supplied material for lectures, essays, comments, to a long series of grammarians, and to collectors of literary gossip. The poets next to his time revered and imitated him as their great master; even historians underwent his influence, manifest in the style of Tacitus, and discernible even in that of Livy. A wider renown awaited Virgil in two other spheres. A zealous heathen,

if ever there was one, he obtained special reverence in the minds of early Christians as an exceptionally favoured heathen, ordained, half a century before the birth of Christ, to foretell the Christ who should be born. More strange, if possible, is that phase of the Virgilian legends which presents the poet in popular belief as 'an enchanter who creates talismans at pleasure, sails through the air in magic ships, whisks princesses from Rome to Babylon in a flash of lightning, sends a familiar spirit to rob an emperor of his supper.' This tradition may be due in part to Virgil's supposed intimacy with Sibyls, partly to the scene of incantation in his eighth Eclogue ; and some suppose that his mother's name, Magia, helped to give her son the reputation of a magician."—*Kennedy.*

VIRGIL DEFENDED.

"Virgil found some difficulty in making the calm excellences of goodness and piety appear heroic and striking ; and, like Milton, he has from the necessity of the case suffered the fury and unbridled passion of some of his characters to make a more lively and enduring impression than the central personage of his poem. For it must be admitted that the Turnus of the Æneid, and the Satan of Paradise Lost, take a more powerful hold upon our imaginations, and come nearer to Homer's conception of a hero, than the calm majesty of Milton's Saviour, or the patient suffering and religious obedience of Virgil's Æneas. But whatever defects there may be in the Æneid, it is replete with all the qualities which are essential to a great work of art. It is great in conception and invention. It is wonderfully diversified in scenes, incidents and characters. It is adorned with the finest diction

and imagery of which language is capable. In discoursing of great achievements and great events, it never comes short of the grandeur which befits the epic style ; in passages of sorrow and suffering it takes hold of our sympathies with all the power of the most heart-rending tragedy."—*Frieze.*

"Many are the faults of the Æneid ; there is hardly any great poem that has so many ; it wants the unity of the Iliad and the Odyssey ; sometimes it is too long, then again too short ; it is often languid and deficient in fire ; scarcely any characters in it are happily drawn ; the latter six books are inferior to the first six. On the other hand there is in Virgil a great tenderness of feeling, something better and more charming than mere Roman virtue or morality ; that he excels in pathos, as Homer in sublimity, is the old opinion ; and it is surely the right one. The poet never becomes affected or sentimental ; he hardly ever offends against good taste ; he knows when to stop ; he is excellent in his silence as well as in his speech. Virgil, as Wordsworth says, is a great master of language ; but no one can really be a master of language unless he be also a master of thought, of which language is the expression."—*Lonsdale and Lee.*

"Is Virgil to be called a great poet ? may be asked by those who take part with Niebuhr. To answer this question fully, it would be necessary to define exactly what is meant by the term 'great,' as applied to a poet. But, leaving its abstract side, we content ourselves with simply saying : if a writer who was a poet only and not an actor, has, by the power of his written works alone, lived in the minds of men, and exercised a commanding influence upon

them during nineteen centuries ; if he is the founder of a school, which counts among its scholars such names as Silius and Statius in olden times, Tasso and Camoens at a later date ; if after the birth of modern Italian poetry, one so unlike him in personal and literary characteristics as Dante could hold him in such reverence as to make him the guide of that imaginary pilgrimage which constitutes the plot of his immortal poem, it seems inconsistent with common sense to withhold from such a writer the style and title of a great poet."

"It has sometimes been said that Virgil is a poet by art, study and labor, not by native power. No statement can be more wrong-sighted and futile. If ever there was a born poet, Virgil was one."

"We venture to call Virgil a true poet by nature ; inferior in power to some famous poets ; inferior, probably, to others of minor fame ; but one who by fine feeling, exquisite skill, and intense study reached a poetic perfection which has given him the place he holds in the realm of literature."—*Kennedy.*

"Roman literature had always been imitative ; Pacuvius and Attius had set themselves to make the best they could out of Sophocles and Æschylus ; and it was doubtless in his own judgment, as well as in that of eulogistic critics, that Ennius appeared to be wise and brave and a second Homer. But the period which witnessed the establishment of the empire generated new hopes and aspirations among the poets of Rome. The fervour of an age, half revolutionary, half organic in its character, had produced intellectual activities which the imperial system was not slow to welcome and cherish. The writers of the

new era saw that Greece had as yet yielded but few of her spoils to her semi-barbarous invaders ; and they planned fresh expeditions, which should be undertaken under more exalted auspices, and return crowned with greener and more luxuriant laurels. . . . . . . Greece was to be conquered, and conquered with her own weapons. . . . . . . It was in this spirit that he addressed himself to the task of reproducing Homer. The imitation of externals was a thing not to be avoided or dexterously concealed, but to be openly and boldly embraced. . . . . . . Even in his own day there appear to have been critics, probably rival versifiers, who reproached him with having taken so much from Homer ; and the answer which he is said to have made shows the light in which he wished his own labors to be regarded. '*Let them try to steal for themselves as they say I have stolen for myself, and they will find that it is easier to rob Hercules of his club than to rob Homer of a single verse.*' It was an act of high-handed brigandage, which, rightly appreciated, carries with it its own justification. In the long hours of laborious days, paring down and refining the verses which had been poured out in the exuberance of the morning, he grappled with the Grecian Hercules, and had again and again wrested from him that weapon which had so long been the terror of meaner free-booters."—*Conington.*

VIRGIL'S ÆNEID.

BOOK I.

(vv. 1—7).

Subject and plan of the work. The wanderings of Aeneas by sea and land, and his wars in Italy.

ARMA virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Laviniaque venit
Litora, multùm ille et terris jactatus et alto,
Vi superûm, sævæ memorem Junonis ob iram;
Multa quoque et bello passus, dum conderet urbem,
Inferretque Deos Latio: genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.

(vv. 8—11).

The invocation to the Muse.

Musa, mihi causas memora, quo numine læso,
Quidve dolens, regina Deûm tot volvere casūs
Insignem pietate virum, tot adire labores,
Impulerit. Tantæne animis cælestibus iræ?

(vv. 12—33).

The hostility of Juno towards Aeneas explained.

Urbs antiqua fuit—Tyrii tenuere coloni—
Karthago, Italiam contra Tiberinaque longè
Ostia, dives opum, studiisque asperrima belli:
Quam Juno fertur terris magis omnibus unam

Posthabitā coluisse Samo. Hìc illius arma,
Hìc currus fuit: hoc regnum Dea gentibus esse,
Si quà fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces.
Hinc populum, latè regem belloque superbum,
Venturum excidio Libyæ; sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro caris gesserat Argis—
Necdum etiam causæ irarum sævique dolores
Exciderant animo. Manet altā mente repôstum
Judicium Paridis, spretæque injuria formæ,
Et genus invisum, et rapti Ganymedis honores—
His accensa super, jactatos æquore toto
Troas, reliquias Danaûm atque immitis Achilli,
Arcebat longè Latio: multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem.

(vv. 34—49).

The Trojans set sail from Drepanum in the hope of reaching Italy. Juno's soliloquy.

Vix e conspectu Siculæ telluris in altum
Vela dabant læti, et spumas salis ære ruebant;
Cum Juno, æternum servans sub pectore vulnus,
Hæc secum: "Mene incepto desistere victam,
Nec posse Italiā Teucrorum avertere regem?
Quippe vetor fatis! Pallasne exurere classem
Argivom, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oilei?
Ipsa, Jovis rapidum jaculata e nubibus ignem,

Disjecitque rates, evertitque æquora ventis :
Illum exspirantem transfixo pectore flammas
Turbine corripuit, scopuloque infixit acuto.
Ast ego, quæ Divom incedo regina, Jovisque
Et soror et conjunx, unā cum gente tot annos
Bella gero. Et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem ?"

(vv. 50—63).

Juno seeks Aeolia, the land of storms. The realm of Aeolus described.

Talia flammato secum Dea corde volutans,
Nimborum in patriam, loca feta furentibus Austris,
Æoliam venit. Hic vasto rex Æolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit, ac vinclis et carcere frenat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt. Celsā sedet Æolus arce,
Sceptra tenens, mollitque animos et temperat iras.
Ni faciat, maria ac terras cælumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens ; molemque et montes insuper altos
Imposuit ; regemque dedit, qui fœdere certo
Et premere et laxas sciret dare jussus habenas.

(vv. 64—80).

Juno's address to Aeolus, and his reply.

Ad quem tum Juno supplex his vocibus usa est :
"Æole—namque tibi Divom pater atque hominum rex
Et mulcere dedit fluctūs et tollere vento—
Gens inimica mihi Tyrrhenum navigat æquor,

Ilium in Italiam portans victosque Penates.
Incute vim ventis, submersasque obrue puppes :
Aut age diversos, et disice corpora ponto.
Sunt mihi bis septem præstanti corpore Nymphæ ;
Quarum quæ formā pulcherrima Deïopea,
Conūbio jungam stabili, propriamque dicabo,
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrā faciat te prole parentem."
Aeolus hæc contrà "Tuus, o regina, quid optes,
Explorare labor ; mihi jussa capessere fas est.
Tu mihi quodcumque hoc regni, tu sceptra, Jovemque
Concilias ; tu das epulis accumbere Divom,
Nimborumque facis tempestatumque potentem."

(vv. 81——91).

The storm.

Hæc ubi dicta, cavum conversā cuspide montem
Impulit in latus ; ac venti, velut agmine facto,
Quà data porta, ruunt, et terras turbine perflant.
Incubuere mari, totumque a sedibus imis
Unà Eurusque Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad litora fluctūs.
Insequitur clamorque virûm, stridorque rudentum.
Eripiunt subitò nubes cœlumque diemque
Teucrorum ex oculis : ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther ;
Præsentemque viris intentant omnia mortem.

(vv. 92—101).

The despair of Aeneas.

Extemplo Æneæ solvuntur frigore membra.
Ingemit, et dūplices tendens ad sidera palmas,
Talia voce refert : "O terque quaterque beati,

Quis ante ora patrum, Trojæ sub mœnibus altis,
Contigit oppetere ! o Danaûm fortissime gentis,
Tydide, mene Iliăcis occumbere campis
Non potuisse, tuāque animam hanc effundere dextrā !
Sævus ubi telo Æacidæ jacet Hector, ubi ingens
Sarpedon ; ubi tot Simoïs correpta sub undis
Scuta virûm galeasque, et fortia corpora volvit."

(vv. 102—123).

The Trojan fleet is scattered and in peril.

Talia jactanti stridens Aquilone procella
Velum adversa ferit, fluctūsque ad sidera tollit.
Franguntur remi : tum prora avertit, et undis
Dat latus : insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent, his unda dehiscens
Terram inter fluctūs aperit ; furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet—
Saxa vocant Itali, mediis quæ in fluctibus, Aras—
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urguet, miserabile visu,
Inliditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Oronten,
Ipsius ante oculos ingens a vertice pontus
In puppim ferit : excutitur pronusque magister
Volvitur in caput : ast illam ter fluctus ibidem
Torquet agens circùm, et rapidus vorat æquore vortex.
Apparent rari nantes in gurgite vasto,
Arma virûm, tabulæque, et Troïa gaza per undas.
Jam validam Ilionĕi navem, jam fortis Achati,
Et quā vectus Abas, et quā grandævus Aletes,

Vicit hiemps; laxis laterum compāgibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.

(vv. 124—141).

Neptune lifts his head and rebukes the winds.

Interea magno misceri murmure pontum,
Emissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis, graviter commotus; et alto
Prospiciens, summā placidum caput extulit undā.
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas cælique ruinā.
Nec latuere doli fratrem Junonis, et iræ.
Eurum ad se Zephyrumque vocat; dehinc talia fatur
"Tantane vos generis tenuit fiducia vestri?
Jam cælum terramque, meo sine numine, Venti,
Miscere, et tantas audetis tollere moles?
Quos ego—Sed motos præstat componere fluctūs:
Pòst mihi non simili pœnā commissa luetis.
Maturate fugam, regique hæc dicite vestro—
Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,
Vestras, Eure, domos. Illā se jactet in aulā
Æolus, et clauso ventorum carcere regnet."

(vv. 142—156).

The waves are stilled, and the Trojan ships rescued.

Sic ait, et dicto citiùs tumida æquora placat,
Collectasque fugat nubes, solemque reducit.
Cymothoë, simul et Triton adnixus, acuto

Detrudunt naves scopulo : levat ipse tridenti ;
Et vastas aperit syrtes, et temperat æquor,
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo cum sæpe coorta est
Seditio, sævitque animis ignobile volgus ;
Jamque faces et saxa volant ; furor arma ministrat :
Tum, pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant ;
Ille regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor, æquora postquam
Prospiciens genitor, cæloque invectus aperto,
Flectit equos, curruque volans dat lora secundo.

(vv. 157—173).

The Trojans with seven ships reach the coast of Africa

Defessi Æneadæ, quæ proxima, litora cursu
Contendunt petere, et Libyæ vertuntur ad oras.
Est in secessu longo locus : insula portum
Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinūs scindit sese unda reductos.
Hinc atque hinc vastæ rupes geminique minantur
In cælum scopuli, quorum sub vertice latè
Æquora tuta silent : tum silvis scæna coruscis
Desuper, horrentique atrum nemus imminet umbrā.
Fronte sub adversā scopulis pendentibus antrum—
Intus aquæ dulces, vivoque sedilia saxo—
Nympharum domus : hic fessas non vincula naves
Ulla tenent, unco non alligat ancora morsu.
Huc septem Æneas collectis navibus omni
Ex numero subit ; ac, magno telluris amore

Egressi, optatā potiuntur Troës arenā,
Et sale tabentes artūs in litore ponunt.

(vv. 174—179).

They prepare to grind their corn.

Ac primùm silici scintillam excudit Achates,
Succepitque ignem foliis, atque arida circùm
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma
Expediunt fessi rerum: frugesque receptas
Et torrere parant flammis et frangere saxo.

(vv. 180—193).

Aeneas climbs a hill, but cannot descry the rest of his fleet. He espies a herd of deer and shoots seven of them.

Æneas scopulum interea conscendit, et omnem
Prospectum latè pelago petit, Anthea si quem
Jactatum vento videat, Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam, tres litore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hìc, arcumque manu celeresque sagittas
Corripuit, fidus quæ tela gerebat Achates;
Ductoresque ipsos primùm, capita alta ferentes
Cornibus arboreis, sternit; tum volgus, et omnem
Miscet agens telis nemora inter frondea turbam.
Nec priùs absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.

(vv. 194—209).

Returning to his companions, Aeneas addresses them with consoling words.

Hinc portum petit, et socios partitur in omnes.
Vina, bonus quæ deinde cadis onerârat Acestes
Litore Trinacrio dederatque abeuntibus heros,
Dividit, et dictis mærentia pectora mulcet:
"O socii (neque enim ignari sumus ante malorum),
O passi graviora: dabit Deus his quoque finem.
Vos et Scyllæam rabiem, penitusque sonantes
Accêstis scopulos: vos et Cyclopea saxa
Experti. Revocate animos, mæstumque timorem
Mittite. Forsan et hæc olim meminisse juvabit.
Per varios casūs, per tot discrimina rerum,
Tendimus in Latium, sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis."
Talia voce refert; curisque ingentibus æger
Spem voltu simulat, premit altum corde dolorem.

(vv. 210—222).

The crews dine and converse about their missing companions.

Illi se prædæ accingunt dapibusque futuris.
Tergora deripiunt costis, et viscera nudant:
Pars in frusta secant, veribusque trementia figunt.
Litore aëna locant alii, flammasque ministrant.
Tum victu revocant vires; fusique per herbam
Implentur veteris Bacchi pinguisque ferinæ.

Postquam exempta fames epulis mensæque remotæ,
Amissos longo socios sermone requirunt,
Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipuè pius Æneas, nunc acris Oronti,
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.

(vv. 223—253).

Venus appears before Jupiter, and complains of the hardships of Aeneas.

Et jam finis erat; cum Juppiter æthere summo
Despiciens mare velivolum, terrasque jacentes,
Litoraque, et latos populos, sic vertice cœli
Constitit, et Libyæ defixit lumina regnis.
Atque illum, tales jactantem pectore curas,
Tristior et lacrimis oculos suffusa nitentes,
Adloquitur Venus: "O, qui res hominumque Deûmque
Æternis regis imperiis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troës potuere, quibus, tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato a sanguine Teucri,
Qui mare, qui terras, omni dicione tenerent,
Pollicitus, quæ te, Genitor, sententia vertit?
Hoc equidem occasum Trojæ tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc eadem fortuna viros tot casibus actos
Insequitur. Quem das finem, rex magne, laborum?

Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinūs, atque intima tutus
Regna Liburnorum et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum, et pelago premit arva sonanti.
Hic tamen ille urbem Patavi sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troïa: nunc placidā compôstus pace quiescit.
Nos, tua progenies, cæli quibus adnuis arcem,
Navibus—infandum—amissis, unius ob iram
Prodimur, atque Italis longè disjungimur oris.
Hic pietatis honos? Sic nos in sceptra reponis?

(vv. 254—296).

Jupiter comforts Venus by telling her of the coming glory of Æneas and of his descendants, the Romans, who are to rule the world.

Olli subridens hominum sator atque Deorum,
Voltu, quo cælum tempestatesque serenat,
Oscula libavit natæ; dehinc talia fatur:
"Parce metu, Cytherea; manent immota tuorum
Fata tibi; cernes urbem et promissa Lavini
Mœnia, sublimemque feres ad sidera cæli
Magnanimum Ænean; neque me sententia vertit.
Hic—tibi fabor enim, quando hæc tè cura remordet,
Longiùs et volvens fatórum arcana movebo—
Bellum ingens geret Italiā, populosque feroces
Contundet, moresque viris et mœnia ponet,
Tertia dum Latio regnantem viderit æstas,
Ternaque transierint Rutulis hiberna subactis.

At puer Ascanius, cui nunc cognomen Iülo
Additur—Ilus erat, dum res stetit Ilia regno—
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavinî
Transferet, et longam multā vi muniet Albam.
Hìc jam ter centum totos regnabitur annos
Gente sub Hectoreā, donec regina sacerdos,
Marte gravis, geminam partu dabit Ilia prolem.
Inde lupæ fulvo nutrīcis tegmine lætus
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosque suo de nomine dicet.
His ego nec mētas rerum nec tempora pono:
Imperium sine fine dedi. Quin aspera Juno,
Quæ mare nunc terrasque metu cælumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos rerum dominos gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Cum domus Assaraci Phthīam clarasque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchrā Trojanus origine Cæsar—
Imperium Oceano, famam qui terminet astris—
Julius, a magno demissum nomen Iülo.
Hunc tu olim cælo, spoliis Orientis onustum,
Accipies sēcura: vocabitur hic quoque votis.
Aspera tum positis mitescent sæcula bellis.
Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt: diræ ferro et compāgibus artis
Claudentur Belli portæ: Furor impius intus
Sæva sedens super arma, et centum vinctus aënis
Post tergum nodis, fremet horridus ore cruento."

(vv. 297—304).

Mercury is sent to the Carthaginians to move them to hospitality.

Hæc ait, et Maiā genitum demittit ab alto;
Ut terræ, utque novæ pateant Karthaginis arces
Hospitio Teucris, ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit, ponuntque ferocia Pœni
Corda, volente Deo. In primis regina quietum
Accipit in Teucros animum mentemque benignam.

(vv. 305—313).

Aeneas goes forth with Achates to explore the neighboring country.

At pius Æneas per noctem plurima volvens,
Ut primùm lux alma data est, exire locosque
Explorare novos ; quas vento accesserit oras,
Qui teneant—nam inculta videt—hominesne, feræne,
Quærere constituit, sociisque exacta referre.
Classem in convexo nemorum, sub rupe cavatā,
Arboribus clausam circùm atque horrentibus umbris,
Occulit : ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.

(vv. 314—324).

Venus disguised as a huntress appears to Aeneas and addresses him.

Cui mater mediā sese tulit obvia silvā,
Virginis os habitumque gerens et virginis arma
Spartanæ : vel qualis equos Threïssa fatigat

Harpalyce, volucremque fugā prævertitur Eurum.
Namque umeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis,
Nuda genu, nodoque sinūs collecta fluentes.
Ac prior, "Heus," inquit, "juvenes, monstrate mearum
Vidistis si quam hic errantem forte sororum,
Succinctam pharetrā et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem."

(vv. 325—334).

The reply of Aeneas.

Sic Venus; et Veneris contrà sic filius orsus:
"Nulla tuarum audita mihi, neque visa sororum,
O—quam te memorem?—Virgo; namque haud tibi voltus
Mortalis, nec vox hominem sonat. O Dea certè!
An Phœbi soror? an Nympharum sanguinis una?
Sis felix, nostrumque leves, quæcumque, laborem,
Et quo sub cælo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locorumque
Erramus. vento huc vastis et fluctibus acti.
Multa tibi ante aras nostrā cadet hostia dextrā."

(vv. 335—368).

Venus briefly narrates the story of Dido and the founding of Carthage.

Tum Venus: "Haud equidem tali me dignor honore.
Virginibus Tyriis mos est gestare pharetram,

Purpureoque altè suras vincire cothurno.
Punica regna vides, Tyrios, et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyriā regit urbe profecta,
Germanum fugiens. Longa est injuria, longæ
Ambages; sed summa sequar fastigia rerum.
Huic conjunx Sychæus erat, ditissimus agri
Phœnicum, et magno miseræ dilectus amore;
Cui pater intactam dederat, primisque jugârat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor. Ille Sychæum,
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ, factumque diu celavit; et ægram,
Multa malus simulans, vanā spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris;
Crudeles aras, trajectaque pectora ferro
Nudavit, cæcumque domūs scelus omne retexit.
Tum celerare fugam, patriāque excedere suadet;
Auxiliumque viæ veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota fugam Dido sociosque parabat.
Conveniunt, quibus aut odium crudele tyranni
Aut metus acer erat: naves, quæ forte paratæ,
Corripiunt onerantque auro. Portantur avari
Pygmalionis opes pelago: dux femina facti.
Devenere locos, ubi nunc ingentia cernis
Mœnia, surgentemque novæ Karthaginis arcem:

Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.

(vv. 369—386).

Aeneas tells the sad story of his misfortunes.

Sed vos qui tandem ? quibus aut venistis ab oris ?
Quòve tenetis iter ?" Quærenti talibus ille
Suspirans, imoque trahens a pectore vocem :
"O Dea, si primā repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Antè diem clauso componat Vesper Olympo.
Nos Trojā antiquā—si vestras forte per aures
Trojæ nomen iit—diversa per æquora vectos,
Forte suā Libycis tempestas adpulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, famā super æthera notus.
Italiam quæro patriam, et genus ab Jove summo.
Bis denis Phrygium conscendi navibus æquor,
Matre Deā monstrante viam, data fata secutus.
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro,
Europā atque Asiā pulsus." Nec plura querentem
Passa Venus, medio sic interfata dolore est :

(vv. 387—401).

Venu assures him of the safety of his missing ships, and directs him to Carthage.

"Quisquis es, haud (credo) invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer.

Namque tibi reduces socios classemque relatam
Nuntio, et in tutum versis Aquilonibus actam,
Ni frustra augurium vani docuere parentes.
Aspice bis senos, lætantes agmine, cycnos,
Ætheriā quos lapsa plagā Jovis ales aperto
Turbabat cælo: nunc terras ordine longo
Aut capere, aut captas jam despectare videntur.
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxere polum, cantūsque dedêre;
Haud aliter puppesque tuæ pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modò, et, quà, te ducit via, dirige gressum."

(vv. 402—417).

The goddess reveals herself in her real form. She renders Aeneas and his companions invisible as they proceed according to her direction.

Dixit; et avertens roseā cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravere; pedes vestis defluxit ad imos,
Et vera incessu patuit Dea. Ille, ubi matrem
Adgnovit, tali fugientem est voce secutus:
"Quid natum totiens, crudelis tu quoque, falsis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?"
Talibus incusat, gressumque ad mœnia tendit.
At Venus obscuro gradientes aëre sæpsit,
Et multo nebulæ circum dea fudit amictu:
Cernere ne quis eos, neu quis contingere posset.
Molirive moram, aut veniendi poscere causas.

Ipsa Paphum sublimis abit, sedesque revisit
Læta suas, ubi templum illi, centumque Sabæo
Ture calent aræ, sertisque recentibus halant.

(vv. 418—440).

Aeneas from a hill descries the rising city of Carthage and the activity of the colonists.

Corripuere viam interea, qua semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet, advĕrsasque aspectat desuper arces.
Miratur molem Æneas, magalia quondam
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii, pars ducere muros,
Molirique arcem, et manibus subvolvere saxa;
Pars optare locum tecto, et concludere sulco.
Jura magistratūsque legunt, sanctumque senatum.
Hĭc portūs alii effodiunt: hĭc alta theatris
Fundamenta locant alii, immanesque columnas
Rupibus excidunt, scænis decora alta fūturis.
Qualis apes æstate novā per florea rura
Exercet sub sole labor, cum gentis adultos
Educunt fetūs, aut cum liquentia mella
Stipant, et dulci distendunt nectare cellas,
Aut onera accipiunt venientûm, aut agmine facto
Ignavom fucos pecus a præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
"O fortunati, quorum jam mœnia surgunt!"
Æneas ait, et fastigia suspicit urbis.
Infert se sæptus nebulā, mirabile dictu,
Per medios, miscetque viris, neque cernitur ulli.

(vv. 441—465).

Aeneas invisible enters the new temple of Juno. He is startled and consoled by seeing on the walls of the temple representations of the principal incidents in the siege of Troy.

Lucus in urbe fuit mediā, lætissimus umbræ;
Quo primùm jactati undis et turbine Pœni
Effodêre loco signum, quod regia Juno
Monstrârat, caput acris equi: sic nam fore bello
Egregiam, et facilem victu per sæcula gentem.
Hìc templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine Divæ;
Ærea cui gradibus surgebant limina, nexæque
Ære trabes, foribus cardo stridebat aënis.
Hoc primùm in luco nova res oblata timorem
Leniit; hìc primùm Æneas sperare salutem
Ausus, et adflictis meliùs confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens; dum, quæ fortuna sit urbi,
Artificumque manūs inter se operumque laborem
Miratur; videt Iliacas ex ordine pugnas,
Bellaque jam famā totum volgata per orbem,
Atridas, Priamumque, et sævum ambobus Achillem.
Constitit, et lacrimans: "Quis jam locus," inquit, "Achate,
Quæ regio in terris nostri non plena laboris?
En Priamus: sunt hìc etiam sua præmia laudi;
Sunt lacrimæ rerum, et mentem mortalia tangunt.
Solve metūs; feret hæc aliquam tibi fama salutem."
Sic ait, atque animum picturā pascit inani,
Multa gemens, largoque umectat flumine voltum.

(vv. 466—493).

Some of these scenes described.

Namque videbat, uti bellantes Pergama circum
Hâc fugerent Grai, premeret Trojana juventus;
Hâc Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Adgnoscit lacrimans, primo quæ prodita somno
Tydides multā vastabat cæde cruentus,
Ardentesque avertit equos in castra, priusquam
Pabula gustâssent Trojæ, Xanthumque bibissent.
Parte aliā fugiens amissis Troïlus armis,
Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque trahuntur
Per terram, et versā pulvis inscribitur hastā.
Interea ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes, et tunsæ pectora palmis.
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum verò ingentem gemitum dat pectore ab imo,
Ut spolia, ut currūs, utque ipsum corpus amici,
Tendentemque manūs Priamum conspexit inermes.
Se quoque principibus permixtum adgnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in milibus ardet,
Aurea subnectens exsertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.

(vv. 494—506).

Queen Dido, attended by a numerous retinue, enters the temple, and seated on a throne begins the royal duties.

Hæc dum Dardanio Æneæ miranda videntur,
Dum stupet, obtutuque hæret defixus in uno;
Regina ad templum formā pulcherrima Dido
Incessit, magnā juvenum stipante catervā.
Qualis in Eurotæ ripis, aut per juga Cynthi
Exercet Diana choros, quam mille secutæ
Hinc atque hinc glomerantur Oreades—illa pharetram
Fert umero, gradiensque Deas supereminet omnes;
Latonæ tacitum pertemptant gaudia pectus—
Talis erat Dido, talem se læta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus Divæ, mediā testudine templi,
Sæpta armis solioque altè subnixa, resedit.

(vv. 507—519).

Meanwhile Aeneas sees his lost companions entering the temple.

Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Cum subitò Æneas concursu accedere magno
Anthea Sergestumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo
Dispulerat, penitusque alias avexerat oras.
Obstipuit simul ipse, simul perculsus Achates
Lætitiāque metuque. Avidi conjungere dextras
Ardebant; sed res animos incognita turbat.

Dissimulant, et nube cavā speculantur amicti,
Quæ fortuna viris, classem quo litore linquant,
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.

(vv. 520—543).

Ilioneus addresses the queen. He recounts the mishaps of his party and complains of the hostility of the Carthaginians.

Postquam introgressi, et coram data copia fandi,
Maximus Ilioneus placido sic pectore cœpit:
"O regina, novam cui condere Juppiter urbem,
Justitiāque dedit gentes frenare superbas,
Troës te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes,
Parce pio generi, et propiùs res aspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas.
Non ea vis animo, nec tanta superbia victis.
Est locus—Hesperiam Grai cognomine dicunt—
Terra antiqua, potens armis atque ubere glæbæ;
Œnotri coluere viri; nunc fama, minores
Italiam dixisse, ducis de nomine, gentem
Huc cursus fuit,
Cum subitò adsurgens fluctu nimbosus Orion
In vada cæca tulit, penitusque procacibus Austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam barbara morem
Permittit patria? hospitio prohibemur arenæ;

Bella cient, primāque vetant consistere terrā.
Si genus humanum et mortalia temnitis arma ;
At sperate Deos memores fandi atque nefandi.

(vv. 544—560).

Ilioneus tells of Aeneas and Acestes. He supplicates the queen for aid.

Rex erat Æneas nobis, quo justior alter
Nec pietate fuit, nec bello major et armis ;
Quem si fata virum servant, si vescitur aurā
Æthereā, neque adhuc crudelibus occubat umbris,
Non metus, officio nec te certâsse priorem
Pœniteat. Sunt et Siculis regionibus urbes,
Arvaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos;
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam læti Latiumque petamus :
Sin absumpta salus, et te, pater optume Teucrûm,
Pontus habet Libyæ, nec spes jam restat Iüli ;
At freta Sicaniæ, saltem sedesque paratas,
Unde huc advecti, regemque petamus Acesten."
Talibus Ilioneus ; cuncti simul ore fremebant
Dardanidæ.

(vv. 561—578).

Dido's friendly reply.

Tum breviter Dido, voltum demissa, profatur :
" Solvite corde metum, Teucri, secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.

Quis genus Æneadûm, quis Trojæ nesciat urbem?
Virtutesque virosque, aut tanti incendia belli?
Non obtusa adeo gestamus pectora Pœni;
Nec tam aversus equos Tyriā Sol jungit ab urbe.
Seu vos Hesperiam magnam, Saturniaque, arva
Sive Erycis fines, regemque optatis Acesten,
Auxilio tutos dimittam, opibusque juvabo.
Voltis et his mecum pariter considere regnis?
Urbem quam statuo, vestra est; subducite naves;
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem
Adforet Æneas! Equidem per litora certos
Dimittam, et Libyæ lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat."

(vv. 579—593).

The cloud which envelops Aeneas is suddenly dispelled and he appears to the queen and to his Trojan companions.

His animum arrecti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem
Ardebant; prior Ænean compellat Achates:
"Nate Deā, quæ nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cetera matris."
Vix ea fatus erat, cum circumfusa repente
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarāque in luce refulsit,
Os umerosque Deo similis: namque ipsa decoram
Cæsariem nato genitrix, lumenque juventæ
Purpureum, et lætos oculis adflârat honores:

Quale manūs addunt ebori decus, aut ubi flavo
Argentum Pariusve lapis circumdatur auro.

(vv. 594—612).

Aeneas addresses the queen.

Tum sic reginam alloquitur, cunctisque repente
Improvisus ait: "Coram, quem quæritis, adsum
Troïus Æneas, Libycis ereptus ab undis.
O sola infandos Trojæ miserata labores!
Quæ nos, reliquias Danaûm, terræque marisque
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo socias. Grates persolvere dignas
Non opis est nostræ, Dido; nec quicquid ubique est
Gentis Dardaniæ, magnum quæ sparsa per orbem;
Dì tibi, si qua pios respectant numina, si quid
Usquam justitia est et mens sibi conscia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula? qui tanti talem genuere parentes?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet,
Semper honos, nomenque tuum, laudesque manebunt,
Quæ me cumque vocant terræ." Sic fatus, amicum
Ilionea petit dextrā, lævāque Serestum:
Pòst alios, fortemque Gyan, fortemque Cloanthum.

(vv. 613—630).

Dido courteously replies and welcomes the Trojans.

Obstipuit primo aspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:

"Quis te, nate Deā, per tanta pericula casus
Insequitur? quæ vis immanibus applicat oris?
Tune ille Æneas, quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
Vastabat Cyprum, et victor dicione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiquā Teucrorum ab stirpe volebat.
Quare agite, o tectis, juvenes, succedite nostris!
Me quoque per multos similis fortuna labores
Jactatam hâc demum voluit consistere terrā
Non ignara mali, miseris succurrere disco."

(vv. 631—642).

Dido conducts Aeneas to her palace.

Sic memorat, simul Ænean in regia ducit
Tecta, simul Divom templis indicit honorem.
Nec minùs interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suûm, pingues centum cum matribus agnos,
Munera lætitiamque dii.
At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis.
Arte laboratæ vestes, ostroque superbo:
Ingens argentum mensis, cælataque in auro

Fortia facta patrum, series longissima rerum,
Per tot ducta viros antiquā ab origine gentis.

(vv. 643—656).

Aeneas sends Achates to the ships to summon Ascanius and to fetch presents for the queen.

Æneas—neque enim patrius consistere mentem
Passus amor—rapidum ad naves præmittit Achaten,
Ascanio ferat hæc, ipsumque ad mœnia ducat.
Omnis in Ascanio cari stat cura parentis.
Munera præterea, Iliacis erepta ruinis,
Ferre jubet, pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho,
Ornatūs Argivæ Helenæ, quos illa Mycenis,
Pergama cum peteret inconcessosque Hymenæos,
Extulerat, matris Ledæ mirabile donum ;
Præterea sceptrum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Bacatum, et duplicem gemmis auroque coronam.
Hæc celerans, iter ad naves tendebat Achates.

(vv. 657—662).

The plot of Venus.

At Cytherea novas artes, nova pectore versat
Consilia ; ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem ;
Quippe domum timet ambiguam, Tyriosque bilingues.
Urit atrox Juno, et sub noctem cura recursat.

(vv. 663—688).

Venus reveals her scheme to Cupid.

Ergò his aligerum dictis adfatur Amorem :
"Nate, meæ vires, mea magna potentia, solus,
Nate, patris summi qui tela Typhoïa temnis ;
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniquæ,
Nota tibi ; et nostro doluisti sæpe dolore.
Hunc Phœnissa tenet Dido, blandisque moratur
Vocibus : et vereor, quò se Junonia vertant
Hospitia : haud tanto cessabit cardine rerum.
Quocirca capere antè dolis, et cingere flammā
Reginam meditor, ne quo se numine mutet,
Sed magno Æneæ mecum teneatur amore.
Quà facere id possis, nostram nunc accipe mentem.
Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojæ.
Hunc ego sopitum somno, super alta Cythera,
Aut super Idalium, sacratā sede recondam,
Ne quà scire dolos mediusve occurrere possit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo, et notos pueri puer indue vultūs :
Ut, cum te gremio accipiet lætissima Dido,
Regales inter mensas laticemque Lyæum,
Cum dabit amplexūs, atque oscula dulcia figet,
Occultum inspires ignem, fallasque veneno."

(vv. 689—696)

Cupid takes the form of Ascanius, whom the goddess carries to Idalia.

Paret Amor dictis caræ genitricis, et alas
Exuit, et gressu gaudens incedit Iüli.
At Venus Ascanio placidam per membra quietem
Inrigat; et fotum gremio dea tollit in altos
Idaliæ lucos, ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbrā.
Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyriis, duce lætus Achate.

(vv. 697—722).

The banquet. Cupid exercises his arts on the queen, and she is enamoured of Aeneas.

Cum venit, aulæis jam se regina superbis
Aurea composuit spondā, mediamque locavit.
Jam pater Æneas et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.
Quinquaginta intus famulæ, quibus ordine longam
Cura penum struere, et flammis adolere Penates:
Centum aliæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent, et pocula ponant.
Necnon et Tyrii per limina læta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ, mirantur Iülum,
Flagrantesque dei voltūs, simulataque verba,
Pallamque et pictum croceo velamen acantho.

Præcipuè infelix, pesti devota futuræ,
Expleri mentem nequit ardescitque tuendo
Phœnissa; et pariter puero donisque movetur.
Ille, ubi complexu Æneæ colloque pependit
Et magnum falsi implevit genitoris amorem,
Reginam petit. Hæc oculis, hæc pectore toto
Hæret, et interdum gremio fovet, inscia Dido,
Insidat quantus miseræ deus. At memor ille
Matris Acidaliæ, paulatim abolere Sychæum
Incipit, et vivo temptat prævertere amore
Jampridem resides animos desuetaque corda.

(vv. 723—747).

Wine and song.

Postquam prima quies epulis mensæque remotæ,
Crateras magnos statuunt, et vina coronant.
Fit strepitus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hic Regina gravem gemmis auroque poposcit
Implevitque mero pateram, quam Belus et omnes
A Belo soliti. Tum facta silentia tectis:
"Juppiter,—hospitibus nam te dare jura loquuntur—
Hunc lætum Tyriisque diem Trojāque profectis
Esse velis, nostrosque hujus meminisse minores.
Adsit lætitiæ Bacchus dator, et bona Juno!
Et vos, o cœtum, Tyrii, celebrate faventes!"
Dixit, et in mensam laticum libavit honorem;
Primaque libato summo tenus attigit ore.
Tum Bitiæ dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluit auro:

Pòst alii proceres. Citharā crinitus Iopas
Personat auratā, docuit quæ maximus Atlas.
Hic canit errantem lunam, solisque labores;
Unde hominum genus, et pecudes; unde imber, et ignes:
Arcturum, pluviasque Hyadas, geminosque Triones:
Quid tantùm Oceano properent se tinguere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troësque sequuntur.

(vv. 748—756).

Dido questions Aeneas about the Trojan war. At length she begs him to tell the story of Troy's downfall and of his seven years' wandering.

Necnon et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa;
Nunc, quibus Auroræ venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
"Immo, age, et a primā dic, hospes, origine nobis
Insidias," inquit, "Danaûm, casūsque tuorum,
Erroresque tuos; nam te jam septima portat
Omnibus errantem terris et fluctibus æstas."

NOTES.

1. **Arma virumque cano,** 'I sing of arms and the hero.' By *arma* are meant the conflicts attending the settlement of Aeneas in Italy; and by *virum*, the hero, Aeneas, himself.

Qui primus venit, 'who came first.' Patavium, founded previously by Antenor (v. 242), was not at this time in Italy proper. By some *primus* is made = 'of yore.'

Italiam = *ad Italiam*. The acc. of limit with names of countries requires the prep. in prose.

Fato. This is the key-note of the poem. It has been justly remarked that the supremacy of fate gives unity to the Aeneid.

Laviniaque. Scanned by synizesis, *Lavinyaque*. Another reading is *Lavinaque*. The Lavinian shores were the western coast of Italy near the town of Lavinium, named after Lavinia, the Italian wife of Aeneas.

3. **Ille.** The pronoun is expressed to bring the subject vividly into prominence.

Et terris etc. We have here the subject of the first six books of the Aeneid, the model of which is Homer's Odyssey, just as below *multa....passus*, refers to the events of the last six books, the battles of which resemble those of the Iliad. *Jactatus* and *passus* should be taken as participles rather than as finite verbs with *est* understood.

Alto, 'the deep.'

4. **Vi superum:** the immediate cause; *ob iram*, the remote cause. *Superum*, gen. plur. = *Superorum*. Some make this refer to Juno alone; others, to all the gods who influence the movements of Aeneas.

Junonis ob iram. The poet represents Juno as influenced by a relentless and vindictive hatred of Aeneas and the Trojans. The story of the golden apple tells the cause.

5. **Multa.....passus,** 'in war also having suffered much besides.'

Dum conderet, 'till he could found.' *Dum* takes the subj. here because *purpose* is denoted.

Urbem : Lavinium.

6. **Inferret..Latio,** 'brought his gods into Latium.' Throughout the poem Aeneas is represented as a deeply religious character.

Unde : (1)=*a qua re,* 'from the facts named before'; (2)=*a quo*, i.e. *ab Aenea.*

Genus Latinum. That race already existed. Livy tells us that Aeneas united the aborigines and the Trojans under the name Latins.

7. **Albani patres,** the great senatorial families of Alba Longa. Anthon thinks the reference is to the line of Alban Kings from whom Romulus the founder of Rome was descended.

Altae Romae. Many Italian cities were built on elevated ground. Perhaps *altae* is here used metaphorically.

8—11. **Musa :** Calliope, the Muse of Epic poetry. Name the nine muses. We have here the regular Epic plan of referring the plot to the gods. So Homer invokes the Muse at the beginning of both his great poems, and so Milton in Paradise Lost.

Quo numine laeso : (1) 'What divine purpose being thwarted ?'—referring to Juno's plan of making Carthage supreme (vv. 12-18); (2) 'Her divinity being violated in what respect ?', (3) 'What divinity being injured ?' The last may be discarded as worthless, since Juno was mentioned in v. 4.

There is a reading here *quo numine laesa.*

Quidve dolens : 'or pained at what', explained by vv. 23—28. Many verbs of feeling, apparently intransitive, as *dolere, ridere*, take acc. in Latin.

Deum=*deorum.*

Tot volvere casus: 'to run the round of so many vicissitudes.' In prose *volvere* would be *ut volveret.*

Pietate: This word denotes dutiful affection towards the gods, one's parents, one's superiors, one's kindred, one's country.

It is applied to Aeneas on account of his remarkable love for his father Anchises and his scrupulous attention to divine commands and ordinances.

Impulerit: Subj. of indirect question.

Tantaene etc.: 'Is there such wrath in heavenly souls?' *Animis:* dative of possession with *sunt* understood. *Irae:* the plural of abstract nouns denotes instances of the quality.

12—14. **Antiqua:** 'ancient' with reference to the age of Virgil. *Fuit:* the city had perished.

Tyrii tenuere coloni: parenthetical. The Carthaginians are called by Virgil *Poeni, Tyrii, Sidonii, Phoenices.*

Karthago. Carthage was founded about 850 B. C., over three centuries after the destruction of Troy, 1184 B. C.; but poets take great liberties with chronology.

Italiam contra: a case of anastrophe. *Longe* modifies the adv. phrase *contra* etc.

Tiberina ostia. What was the sea-port of Rome?

Dives opum: gen. of specification.

Studiisque etc. Virgil is thinking of the Punic Wars.

15. **Terris magis omnibus**=*magis quam terras omnes.*

Unam, 'one in particular.' Notice the emphatic position.

16. **Posthabita Samo,** 'even Samos being less esteemed.' Juno had an ancient temple at Samos. Argos and Mycenae were other seats of her worship. Virgil here confounds Juno and the patroness of Carthage,—the Syrian Astarte, the Ashtaroth of Scripture.

Samo: The *o* is not elided and it retains its long quantity, the *hiatus* being relieved by the *caesural pause.*

Illius: notice the quantity of the penult.

Arma: although Juno was not a goddess of war, she was usually represented with shield and spear. The *arma* of the text are sacred arms preserved in her temple.

17—18. **Hoc...fovetque,** 'this the goddess, if perchance the fates should permit, already aims and fondly hopes to make a royal seat for the nations of the world.' *Hoc*, referring to Car-

thage, is attracted into agreement with *regnum*. *Esse*, poetical inf. for subj.

Qua: Anthon supplies *ratione*. *Sinant*: subj. depending on *esse* which is equivalent to a subj.

Jam tum: 'even then' before the founding of Rome.

19—20. **Progeniem:** Aeneas and his Trojans.

Sed enim, 'but (she feared for Carthage) for.' We have the same ellipsis in the Greek ἀλλὰ γάρ.

Duci: as Aeneas the founder of the race was then living, the present inf. is used.

Quae verteret, 'which in after ages was to overturn the Tyrian towers.' The subj. is used, as the relative clause is one of purpose. The poet refers here to the sack of Carthage, 146 B. C. *Verteret*=*everteret*.

21—22. **Hinc**=*ex hac progenie*.

Populum late regem, 'a people ruling far and wide. *Regem*=*regnantem* by *antimeria*,—a species of *enallage*.

Superbum, proud' on account of victory.

Excidio Libyae, two datives with *venturum*. What other verbs have this construction?

Volvere, 'decree.' Servius says 'spin the thread of destiny.' The word, however, is probably used here as in verse 9, with reference to the 'circling' of events.

Name the *Fates*, and state their respective offices.

23. **Id:** the destiny of Rome and of Carthage just described.

Veteris belli: (1) 'former war': (2) 'long-lasting war.' Of course '*ancient*' would be wrong. The reference is to the ten years' war of the Greeks against Troy.

Saturnia=Juno. In the Greek theogony Juno was the daughter of Saturn, but in the Italian she had no connection with Saturnus.

24. **Prima.** Some say 'originally'=*olim*. Better, 'foremost,' as Juno was the principal instigator of the heroes who fought against the Trojans.

Argis. Hera (the Italian Juno) was worshipped at Argos, —put here for the whole of Greece by *synecdoche.*

25. **Nec dum etiam,** 'nor even now.' These four verses (25—28) are generally regarded as parenthetical. Anthon, however, takes *Saturnia* as a *nominativus pendens* and regards the construction as an *anacoluthon*,—the result of poetic passion.

26. **Animo**=the prose *ex animo.*

Manet agrees in number with the nearest of the subjects.

Alta=*alte*, adverb,—' deeply treasured up.'

Repostum from *repositum* by syncope.

27. **Judicium Paridis.** See in MISCELLANY the Origin of the Trojan War.

Spretae injuria formae: *Injuria* means the same as *judicium*,—a case of *epexegesis.* (See Figures in MISCELLANY).

Spretae formae: "a noun and a passive participle are often so united that the participle and not the noun contains the main idea." Here the main idea is the 'slight.' *Formae* is an objective genitive.

28. **Genus invisum:** the whole royal race of Troy as sprung from Dardanus, a son of Jupiter by Electra,—a hated rival of Juno. See Lineage of Aeneas in MISCELLANY.

Rapti Ganymedis: Ganymedes, son of Tros, had been carried off from Mt. Ida to Olympus by the eagle of Jupiter to displace Hebe as cupbearer of the gods.

29. **His accensa super,** 'inflamed yet more by these things.' Or is *super=insuper*, ' moreover?' The reference is to the *three provocations* just named :—

(1) The judgment of Paris.

(2) Her hatred of the offspring of her rival, Electra.

(3) The elevation of Ganymedes, a descendant of Electra.

Aequore toto—the Mediterranean. The prep. *in* is omitted even in prose when *totus* accompanies the noun.

30. **Reliquias.....Achilli**=*quos Danai atque immitis Achilles reliquerant*=' who had escaped the Greeks and especially the merciless Achilles.' i. e., Aeneas and his followers.

Danaum=*Danaorum.*

Achilli: a contracted gen. of decl. II.(*Achilles* is a *heteroclitc).*

31. **Arcebat,** i. e., by stratagems. The subject is *illa* understood, or *Saturnia* in v. 23.

Multos annos: seven years.

Errabant=Had wandered and were still wandering.

Acti fatis: some editors remove the commas before and after this phrase and connect it closely with the next words.

Maria circum: *anastrophe* again.

33. **Tantae molis erat,** 'it was a task of such vast difficulty. *Molis*=*laboris*, a predicative genitive of quality.

In relation to the poem as a whole this is an important verse. It has been well said that the theme of the Aeneid is the build ing up of the Roman empire under a divine Providence.

34. **Vix** etc. The poet rushes *in medias res*, the earlier part of the story being narrated subsequently by the hero himself in the second and third books.

35. **Vela dabant,** 'were unfurling their sails,'—supply *ventis.*

Laeti. They leave Drepanum with joy as they are near Italy, —the goal of their wanderings.

Aere: used for the *bronze* beaks of the ships, or for the ships themselves.

Ruebant is here transitive=*eruebant.*

36. **Aeternum vulnus.** See v. 25

37. **Haec secum.** Supply *loquitur.* (Why not *loquatur* after *cum ?)*

Mene etc., 'What! I desist from my purpose, defeated!' The inf. is used with subject—accusative to express strong indignation.

38. **Teucrorum regem,** 'the leader of the Trojans,' i. e., Aeneas.

39. **Quippe,** 'because forsooth' (ironical).

Pallas: an epithet of Minerva. For its origin and meaning see Vocabulary.

Classem, 'a whole fleet,' not 'the fleet';—the fleet of Ajax Oileus.

40. **Argivom,**=*Argivorum*, i. e., the Locrians whom Ajax led.

Ipsos: opposed to *classem*.

Ponto: abl. of means or of place. The fleet of Ajax was destroyed near the promontory of Caphareus in Euboea.

41. **Unius.** The penult here is short.

Ob noxam et furias: Either (1)=*noxam furiosam* by hendiadys, or (2) *furias* explains *noxam* (epexegesis).

Noxam: the crime of Ajax was the outrage offered to Cassandra,—daughter of Priam and priestess of Pallas—during the sack of Troy.

Furias=*furorem* induced by the Furies. The ancients threw the onus of all great crimes on the Furies.

Ajacis Oilei. There was another Ajax—the Greater—son of Telamon. Some editors take *Oilei* as a noun in the genitive depending on *filius* understood; others, as an adj. with *Ajacis*. In scansion *Oilei* is trisyllabic.

42. **Ipsa.** Pallas did it *herself*. She was the only deity except Jupiter who might hurl the thunderbolt.

44. **Illum** etc., 'breathing out flames from his breast transfixed (by the thunderbolt).' As he has been pierced by the *bolt*, he is represented as breathing out *lightning*.

45. **Turbine:** abl. of means.

Scopuloque etc., 'and impaled on a sharp rock.' *Scopulo* is dat. or abl. A variant reading is *infixit*.

46. **Ast.** An old form of *at*. Notice the strong antithesis. Pallas, *inferior* to Juno, queen of heaven, is able *at once* to destroy *a whole fleet* on account of the guilt of *one man:* Juno, the sister and wife of Jove, wages for *so many years* a *futile* war against a *whole hated race* of men.

Incedo denotes a majestic gait.

47. **Soror:** Jupiter and Juno were both children of Kronos or Saturn.

48. **Bella gero.** The present often denotes an action continuing in the present, but begun in the past.

Quisquam here, as usual, implies a negative.

Numen. There are in this verse the variants *nomen* and *adorat*. *Adoret* (dubitative subj.) is perhaps better. Many of the editors think the indic. expresses the intended idea with greater force.

49. **Praeterea.** (1) 'Hereafter:' (2) 'After such things:' (3) 'Any more,' besides those who adore already.

Aris: dative.

Imponat. Those who read *adorat* must read *imponet*,—both indic. verbs certainly, but in different tenses.

Honorem=*sacrificium*.

51. **Nimborum.** *Nimbus* is a dark storm-cloud.

Loca: an appositive.

Austris: the south wind for all winds.

52. **Aeoliam.** Regarding case, see *Italiam*, v. 2.

54. **Vinclis et carcere**=*vinclis in carcere*, 'by confinement in prison.' *Vinclis*=*vinculis*.

55. **Magno** etc., 'with the loud echoing of the mountain.' The mountain resounds with the roar of the winds.

56. **Celsa arce:** Aeolus sits enthroned on the summit of a mountain near the cave of the winds.

57. **Sceptra:** the exigency of the metre is the cause of the plural. Anthon says the plural denotes 'a firm sceptre.'

58—59. **Faciat—ferant—verrant.** The use of the present makes the description vivid.

Quippe, 'assuredly;' not ironical as in v. 39.

Rapidi: the adj. has the force of an adverb.

60. **Pater:** Jupiter.

61. **Molem et montes altos,** 'a mass of lofty mountains,' =*molem montium altorum* (hendiadys).

62—63. **Regem** etc., 'and gave them a king who should know, when bidden, how to tighten and to slacken the reins according to a fixed rule.'

Premere (habenas), 'to tighten:' *dare laxas* (habenas), 'to slacken.'

Qui sciret: subj. of purpose.

64. **Vocibus:** *utor* governs the abl.

Usa est: "a single monosyllable, except *est*, is not often used at the end of the line, except for the purpose of emphasis or humor."

Scan this verse.

65. **Namque:** this is usually *etenim* in prose. Supply the ellipsis here thus: 'and (I address thee) for.'

Divom: *om* is better than *um* after *v*.

66. **Mulcere:** this infinitive and *tollere* are governed by *dedit* as accusatives. In prose we should have *ut* with subj., or the participle in *dus*.

67. **Tyrrenhum aequor,** 'the Tuscan Sea,' i. e., the part of the Mediterranean between Italy and the islands of Sicily, Sardinia, and Corsica. *Aequor* is a sort of cognate accusative.

68. **Ilium in Italiam portans.** They carried with them all that was left of Ilium with the intention of founding another Ilium in Italy.

Victos Penates. The Penates were guardian deities of the household and of the state considered as a collection of households. They are *victi*, since they had allowed Troy to be taken and destroyed.

69. **Incute vim ventis,** 'strike fury into the winds'; *ventis*, dative.

Submersasque obrue: the Latin idiom should be turned into English by two coordinate verbs,—'sink their ships and bury them in the waves.' The prose form would be, *submerge et obrue*.

70. **Age diversos,** 'scatter them apart.'

Disice: the spelling *disjice* is improper. The consonant *j* was originally represented by the same character as the vowel *i*. *J* was omitted before another *i* in compounds of *jacio* with monosyllabic prepositions.

Corpora, 'corpses.'

72. **Quarum**=*earumque*, partitive gen. with *pulcherrima*.

Forma: abl. of specification.

Deiopea: attracted into the relative clause and made to agree with the subject *quae*. The reading *Deiopeam* has not so good authority.

73. **Conubio**: better than *connubio*. Scan the word as a trisyllable, *conubyo*. Anthon needlessly makes *u* short. *Conubio* is an abl. of means.

Jungam: supply *tibi*.

74. **Meritis**, 'services.'

75. **Prole.** This is best regarded as an abl. of means.

76—77. **Haec.** Supply *dixit*.

Tuus etc.; 'It is thy task, O queen, to discover what thou wilt have.' *Optes*: subj. of indirect question. *Mihi*: dat. of reference. *Capessere*: "another form of intensives—sometimes called Meditatives—ends in *esso*, denoting a certain *energy* or *eagerness* of action." *Fas est*: 'it is a sacred duty.'

78—80. **Tu.....concilias**, 'thou gain'st for me this kingdom if I may call it kingdom; thou this sceptre and the favor of Jove.'

Regni: partitive genitive. *Hoc quodcumque regni*=*hoc regnum quodcumque est*. *Concilias* is applicable strictly only to *Jovem*: it is applied to *regnum* and *sceptra* by a zeugma.

Epulis: dative. The abl. with *accumbere* is that on which one reclines.

Das accumbere: for the construction see note on v. 66.

Virgil here seems to represent the gods as reclining at their meals. This was the Roman custom, but not the Greek. At least the early Greeks sat, as we moderns do.

The whole speech of Aeolus is complimentary. In verse 62 the power of the wind king is represented as coming directly from Jove.

81. **Conversa cuspide,** 'with his spear turned towards it.'

The following description of the Storm is borrowed largely from Homer's Odyssey, Bk. V., and from Naevius' Punic War.

82. **Velut agmine facto:** literally, 'an assaulting-column being formed, as it were.' Translate: 'like an assaulting-column.'

83. **Qua** : the way *by which* is put in the ablative.

Turbine: abl. of manner.

84. **Incubuere.** Notice the change from the present to the perfect, indicating *rapidity*,—'they have fallen upon.' *Mari:* dative.

Totum: supply *mare*, object of *ruunt.*

85. **Eurusque:** See Winds in MISCELLANY.

Ruunt, 'plough up,'—transitive, although *ruunt* of v. 83 is intransitive.

Creber procellis. 'abounding in gusts.' The abl. of means is used with words of Abounding.

87. **Virum**=*virorum*, i. e., the Trojans.

89. **Teucrorum.** The Trojans are called by Virgil *Trojani, Teucri, Dardani, Dardanidae, Aeneadae, Anchisiadae, Laomedontiadae.* They were called *Teucri* from their first king *Teucer.*

Ponto etc., 'black darkness broods upon the sea.'

90. **Poli:** according to the ancient astronomy the *heavens* revolve upon the *poles.*

Ignibus, lightnings.'

92. **Frigore:** by the chill of terror. Virgil's hero is influenced by that natural fear of drowning which makes cowards of us all.

93. **Duplices**=*ambas.* Not 'clasped,' for that was not the ancient attitude of prayer.

94. **Terque quaterque:** '*thrice* happy' is common to many languages. The Greeks and Romans made the expression even stronger.

95. **Quis** or **queis**=*quibus*, dat. with *contigit.*

96 **Contigit**: usually of good fortune.

Oppetere: supply *mortem*,—'to die.'

97—98. **Tydide**: Diomedes, son of Tydeus, with whom in the Trojan war Aeneas engaged in single combat and was saved from death only by the intervention of his mother, Venus.

Mene potuisse, 'that I could not have fallen etc.!' For the construction see note on v. 37.

99. **Telo jacet**, 'lies slain by the spear.'

Aeacidae: Achilles, son of Peleus, and grandson of Aeacus. He was also called Pelides.

100. **Sarpedon.** Kennedy supplies *occidit*, since the body of Sarpedon was carried to Lycia by Sleep and Death at the command of Jove. Sarpedon, son of Jupiter and King of Lycia, was slain in the Trojan war by Patroclus.

Correpta sub undas, 'swept beneath its waves.' The Simois was a river of the Troad which flowed into the Scamander or Xanthus.

102. **Talia jactanti**, 'as he cries thus': dative of reference.

Stridens Aquilone procella, 'a hurricane howling from the North.' Some make *Aquilone* an abl. of cause.

103. **Velum adversa ferit**, 'strikes full against the sail.' *Adversa* is an adj. with *procella*, but it qualifies the *act* rather than the subject.

Fluctusque etc.,—a strong poetic hyperbole.

104—105. **Prora avertit**: supply *se*, 'the prow turns itself away.' Some codices have *proram*,—object of *avertit*.

Undis dat latus: the *prow* by swinging around is said to bring the vessel broadside to the waves.

Cumulo: abl. of manner.

Praeruptus aquae mons: literally, 'a precipitous mountain of water.'

106. **Hi.....his.** Some make these words refer to those at the prow and those at the stern of Aeneas' ship. Surely the reference is to the crews of different vessels.

107. **Terram** etc. Another poetic hyperbole.

Furit aestus arenis, 'the seething flood rages with sandy tide.' *Arenis*, abl. of means.

108. **Tres:** supply *naves*.

In saxa latentia: hidden by the raging waters; in a calm the *saxa* formed a *dorsum immane* (v. 110).

109. **Saxa** etc., 'these rocks which are in the midst of the waters the Italians call Altars.' The verse is parenthetic.

It is supposed that the poet refers to two small islands, called Aegimuri, lying in the sea opposite Carthage. They were probably called 'altars' from the appearance of their summits. Servius says that they were so named because the Romans and Carthaginians made a treaty there; but he is probably thinking of the Aegates Insulae near Sicily.

110. **Dorsum,** 'reef.'

111. **In brevia et syrtes,** 'on shoals and quicksands.' Servius makes it a hendiadys for *brevia syrtium*.

There is probably no reference to the Major and Minor Syrtes which lie to the south-east of Carthage.

Miserabile: an attribute of the action described in the preceding context. *Visu:* the second Supine.

113. **Lycios:** these Lycians were allies of the Trojans, who came not from Lycia, but from a district in Troas around Zelea that had been settled by colonists from Lycia.

114. **Ipsius:** Aeneas Notice the short penult.

Ingens a vertice pontus: in nautical phrase, 'a heavy sea from above.'

115. **Puppim:** What nouns have *im* in accusative ?

Magister: in book VI., 334, we find his name,—*Leucaspis.*

116—117. **Volvitur in caput,** 'is rolled headlong.'

Ast, etc., 'but it (the ship) a billow, driving onward, whirls about thrice in the same place, and a sucking whirlpool swallows up in the deep.'

118. **Rari,** 'here and there.'

119. **Arma:** osier shields, for instance.

120. **Achati:** the best editions have this form and not

Achatae. It is a gen. of decl. II, from *Achates*, decl. III.

121. **Qua:** abl. of instrument.

Vectus: supply *est.*

122. **Vicit,** 'has overpowered.' Only one was wrecked,—that of Orontes.

Hiemps: all the best editions follow Ribbeck in spelling this nom. with a *parasitic* P.

Laxis compagibus: either instrumental abl., or abl. absolute.

Omnes: supply *naves.*

123. **Imbrem** = *aquam.*

Rimis: abl. of manner.

124. **Miscere.** 'to be agitated.' *Murmure,* abl. of manner.

125. **Emissam:** supply *esse.*

126—127. **Stagna refusa vadis,** 'that the deep water had been thrown up from the very bottom.' *Vadis:* abl. of separation.

Graviter commotus. Although the god is deeply moved (with indignation), he presents, as becomes a god, a *placidum caput.*

Alto prospiciens. (1) 'Looking forth from the *deep* sea,' where his palace is: (2) 'looking forth from the sea,' *i.e.*, above the surface of the waves: (3) 'looking forth over the deep.' *Alto* is abl. of separation, or locative abl. Frieze makes it a dat. = *in altum.*

Unda: abl. of separation.

129. **Caelique ruina.** Greenough interprets this, 'the wreck of the sky,' and Anthon, 'the warfare from on high,' as if the very sky were coming down in the warfare of the elements. Frieze makes the phrase = *ventis*, and interprets, 'the destructive force of the air.'

130. **Fratrem.** Saturn was the father of both Neptune and Juno. The accusative with *latere* is almost confined to poetry.

131. **Dehinc** is here, as often in Virgil, monosyllabic.

132. **Tantane** etc., 'has such confidence in your origin possessed you?'

The winds were the offspring of the Titan Astraeus and the goddess Aurora. Frieze thinks *generis* does not refer to the *origin* of the winds, but to their power as a *class* of beings.

133. **Jam,** 'now at length', after minor acts of presumption.

134. **Tantas moles,** 'such mountain-billows.' Some translate it, 'so great confusion.'

135. **Quos ego**—A case of *aposiopesis*,—an abrupt pause for rhetorical effect. Kennedy suggests *male mulcabo* to complete the sentence.

Praestat, 'it is better:' *componere* is the subject.

136. **Post** etc., 'another time you will atone for your misdeeds by a different penalty.' On the present occasion the winds are merely restrained and sent back to their cave.

137. **Regi:** Aeolus.

138—139. **Non illi** etc., 'that not to him has been allotted the empire of the sea and the awful trident, but to me.' *Imperium* and *tridentem* are subjects of the inf. *datum esse* in indirect discourse after *dicite*. (Is *datum* masc. or neut.?)

Sorte datum: 'allotted.' Jupiter, Neptune, and Pluto chose their kingdoms by *lot*, Jupiter gaining heaven, Neptune the sea, and Pluto the nether realms.

Aeolus, an inferior deity, in rousing this storm had trespassed on the functions of Neptune. Juno, however, had led him to believe (v. 65) that it was his *mulcere fluctus et tollere vento.*

Immania saxa: the rocky island of Aeolia (v. 51).

140. **Vestras domos:** the abodes of the other winds as well as of Eurus.

141. **Clauso** etc., 'let him rule in the closed prison-house of of the winds,' without the power of letting them loose.

142. **Dicto citius:** the comparative degree is accompanied by the abl. The meaning is 'before the words were uttered.' Greenough says, 'quicker than a word.'

144. **Adnixus:** with a comma before *simul* and another after *adnixus* the word goes with *Triton* alone. Without the commas it refers to both *Cymothoe* and *Triton.*

145. **Scopulo:** abl. of separation.

Tridenti: what nouns have *i* in abl.?

146. **Vastas** etc., 'makes a way through the vast sandbanks.'

148. "While Homer compares the agitation of an assembly to that of the sea (Il. II, 144), Virgil compares the sea calmed by Neptune to a seditious mob pacified by some grave orator. Man reminds the more pictorial poet of nature; nature reminds the more philosophic poet of man."—*Kennedy*.

In this fine simile we have an allusion to the power of Roman eloquence over a ferocious mob.

Saepe does not modify *coorta est* but the whole idea. Translate it, 'as often happens.'

150. **Jam:** as in v. 133.

Faces et saxa volant. No citizen might carry arms of any kind within the walls of Rome; so the poet represents fury as arming his mob with 'fire-brands and stones.'

151. **Tum:** correl. of *cum*, v. 148.

152. **Conspexere:** although *volgus* is the noun, the individuals are here thought of.

155. **Genitor:** Neptune.

Caeloque etc., 'borne along in the open air.'

156. **Flectit**, 'turns hither and thither.'

Curru secundo, 'gliding chariot'; *curru*, old dat.=*currui*. *Secundo* here has its etymological meaning=*sequendo*—'following' the impulse of the steeds. Some take *curru* as an abl. with *volans*, supplying *equiis* with *dat*.

157. **Quae proxima:** supply *sunt*.

158. **Libyae:** the district about Carthage was called Africa: Libya lay between Africa and Egypt: but geographical names are used loosely by the poets.

Vertuntur: the passive used reflexively. This is sometimes called the 'middle' use of the passive voice.

159—161. **Insula** etc., literally, 'an island forms a haven by the interposition of its sides.'

Quibus etc., 'whereby every billow from the deep is broken

and divides itself into retiring coves.' Heyne, followed by Anthon, makes *sinus reductos*='receding curves', referring to the curvature of the broken waves.

162—165. **Rupes**, the rocky shore,—*gemini scopuli*, the twin cliffs,—at the opposite sides of the mouth of the inlet.

Tum silvis etc., 'then again there is a scene of waving woods above, and dark with bristling shade a forest overhangs.'

Scaena : a theatrical image. The *scaena* was the back wall of the Roman theatre, usually decorated with paintings of trees and glades.

Silvis : abl. of description.

Coruscis. There is much disagreement as to the meaning. Frieze translates it 'flashing', with reference to the constant varying of light and shade in a forest agitated by the wind.

Horrentique atrum etc. is an *epexegesis*, giving a further description of the *scaena*. *Horrenti*, 'bristling', alludes to the form of the trees, such as firs; it is commonly translated 'gloomy.'

Umbra may be an abl. of description with *nemus ;* or an abl. of means with *atrum ;* or an abl. of manner with *imminet.*

166. **Fronte sub adversa**, 'beneath the brow of the heights opposite', with reference to the inmost part of the cove, opposite to vessels entering.

Scopulis etc., 'a grotto of hanging rocks': abl. of description.

167. **Dulces**, 'fresh.'

Vivo saxo : 'Unquarried stone',—abl. of description.

168. **Fessas naves :** a touch of personality is given to the ships.

The poet represents this haven as so secure that cables and anchors are needless.

169. **Unco morsu**, 'with crooked fluke.'

170. **Septem :** one was lost: the other 12 of the 20 afterwards arrived (v. 399).

171. **Magno telluris amore**, 'with an eager longing for the land': *amore*, abl. of manner.

172. **Arena:** governed by *potiuntur* which takes the abl This verb is found also with the gen., always in the phrase, *potiri rerum*, 'to get power.' The abl. with the deponent verbs was originally *instrumental.*

174. **Silici,** 'from the flint': many verbs of taking away and the like have the dative instead of the abl. of separation.

175. **Foliis** · abl. of means.

176. **Nutrimenta:** chips, stubble, etc.

Rapuitque etc., 'and rapidly kindled a flame in the dry wood.'

There is first the mere spark; then the fire in the leaves; then the burning chips and stubble; then the blazing fuel.

177. **Cererem,** 'corn' by *metonymy.* So *Mars* for *war; Bacchus* for *wine; Venus* for *love; Vulcan* for *fire; Jupiter* for the *upper air*, etc.

Cerealia arma: mills, pans, etc.

178. **Fessi rerum,** 'weary of their troubles.' Henry says, 'weary of the world.'

Rerum is a poetic gen. of specification

Receptas, *i.e.*, from the sea.

179. **Torrere:** the grain had been wet and needed *roasting* before they prepared *frangere saxo.*

181-182 **Pelago:** abl. of place. Frieze regards it as a dat. = *in pelagus*, and connects it with *prospectum*, 'a prospect seaward.'

Anthea si quem videat, 'if he can see any one like Antheus.' Here a clause is suppressed, such as *ut videat*,—'that he may see if he can see.' *Anthea* is declined like *Orpheus* of the grammars.

Phrygias = *Trojanas*, as Troy was included in Phrygia Minor.

Biremes: If this means vessels with two banks of oars it is an *anachronism*, as there were no such ships in Homerio times.

183. **Capyn:** decline *Capys* -yos -yi -yn -ye.

Arma: the shields were often fastened on the stern.

186. **A tergo:** pleonastic.

188. **Tela** is drawn into the relative clause.

Fidus Achates has become a proverbial expression for 'a true friend.'

190-191. **Cornibus:** this may be taken as an abl. of means with *alta*, or an abl. of description with *capita*.

Et omnem etc., 'and pursuing them with his shafts he disperses the whole crowd among the leafy groves.'

192. **Victor**, 'successful', used adjectively.

193. **Fundat:** subj. after *priusquam* because *purpose* is implied.

Numerum, i.e., seven.

194. **Hinc**=*postea*, 'then.'

195. **Quae cadis onerarat.** An *hypallage* for *quibus cados onerarat*.

Deinde: it is the exigency of the metre that brings *deinde* into this strange position. In scansion the word is dissyllabic.

Acestes in the preceding winter had hospitably entertained Aeneas at Segesta in W. Sicily.

196. **Trinacrio:** Sicily was called *Trinacria* from its three promontories,—Lilybaeum, Pelorus, Pachynus.

Abeuntibus, i.e., to the Trojans when setting out on the voyage referred to in v. 34.

Heros: Acestes.

198. **Enim** implies a suppressed clause,—'I speak thus to encourage you', or the like.

Ante malorum=*praeteritorum malorum*.

Ante is used attributively in imitation of the Greek, as τῶν πρὶν κακῶν Conington joins *ante* with *ignari sumus*.

200. **Scyllaeam rabiem**, 'the rage of Scylla.' Derivative adjectives are often used in Latin where we use the possessive :— as *pugna Cannensis*.

201. **Accestis**=*accessistis*.

Scopulos: the reference is to the whirlpool of Charybdis.

Cyclopea saxa: this may mean the rocky coast of Sicily.

202. **Experti:** supply *estis*.

203. **Et**=etiam, 'even.'

Meminisse: subject of *juvabit.*

204. **Discrimina rerum,** 'crises of fate.'

205-6 **Tendimus**: supply *cursum.*

Fata ostendunt: the fate of Aeneas had been revealed in different ways:—

(1) By Hector's ghost, II, 295.
(2) By Creusa's ghost, II, 781.
(3) By the oracle at Delos, III, 94.
(4) By the Penates, III, 163.
(5) By Cassandra, III, 183.
(6) By the Harpy Celaeno, III, 253.
(7) By Helenus, III, 374.

207. **Vosmet**: the emphatic *vos.*

Rebus: dative.

209. **Spem voltu........corde dolorem**. Notice the emphatic order, the pair *voltu, corde*, placed between the pair *spem, dolorem.* The grammarians call this *chiasmus.*

210. **Se accingunt,** 'prepare themselves', alluding to the Roman custom of girding up the *toga* at the beginning of active work.

Praedae, i.e., for the feast.

211. **Viscera**: properly, the nobler internal organs, heart, liver, etc. Here it is=*carnes*, or as Servius says, *quicquid sub corio est.*

212. **Pars secant**: a collective noun may have a plural verb.

Trementia figunt, 'pierce the yet quivering morsels': *figere*=*transfigere.*

213. **Aena**: for ablution. Meat was not boiled in the heroic age. If the poet is thinking of the customs of his own times, it is an *anachronism.*

215. **Implentur**: passive used reflexively.

Bacchi: by metonymy for *vini*: a genitive after a verb of filling in imitation of the Greek.

Ferinae, 'venison',—supply *carnis*

216. **Exempta:** supply *est.*

Mensa=*dapes*, 'viands.'

217. **Requirunt**, 'regret': some say 'inquire about.'

218-9 **Spemque . . . inter:** anastrophe.

Dubii, 'wavering.'

Credant: the so-called indirect question after *dubii.*

Seu—sive: poetic for *utrum—an.*

Extrema pati, 'endure their final lot', i.e., 'are dead'—a euphemism.

Nec jam etc., 'and no longer hear when called upon.' Notice the force of *ex* in *exaudire*, 'from a distance.'

Vocatos probably alludes to the Roman custom at funerals of thrice invoking the dead by name and thrice uttering the "Farewell",—"Vale."

220. **Oronti:** an old genitive form=*Orontis.*

221. **Secum**, 'by himself.' There is much meaning in this. In sight of his men, however, *premit altum corde dolorem*, v. 209.

223. **Finis:** an end of the feast, or of the *longus sermo.*

224. **Despiciens**, 'looking down upon': the other reading *dispiciens*='looking abroad over.'

Velivolum: usually applied to a ship, 'winged with sails': here applied to the sea, 'alive with sails.'

225. **Sic**=*sicut erat*, 'just as he was', i.e., *despiciens* etc.

226. **Regnis:** dat. or abl.

227. **Jactantem**, 'revolving.'

Tales curas: either *such cares* as belong to the Ruler of the universe, or *such cares* as are occasioned by the troubles of Aeneas.

228. **Tristior**, 'sadder than usual': Venus was the "smiling goddess."

Oculos: synecdochical or Greek accusative, commonly called acc. of specification.

231-3. **Quid** etc., 'what offence so heinous can my Aeneas, what offence can the Trojans, have committed against thee that

for them having suffered so many fatalities the whole earth is barricaded on account of Italy?'

Committere potuere. Notice that the Latin present becomes the English perfect and the Latin perfect the English present.

Quibus clauditur=ut iis claudatur. Quibus: dativus incommodi.

Ob Italiam: on account of Juno's purpose to keep them from Italy.

Orbis terrarum, lit. 'the circle of lands.' The ancients regarded the earth as a circular plane or disk. Prof. Warren in his "True Key to Ancient Cosmology", tries to prove that the world of the ancients was not a 'disk' but a 'globe'!! How would he explain this ever-recurring phrase? An *orbis* is never a *globe.*

234-237. **Certe pollicitus**, 'thou didst assuredly promise': supply *es.* Kennedy following Ribbeck has *pollicitu's=pollicitus es.* Those editors who try to make *pollicitus* a participle regard the construction as an *anacoluthon,—pollicitus* a nom. referring to *te* an accusative.

Hinc: from Aeneas, or from the Trojans.

Romanos fore: the object of *pollicitus.*

Olim, 'hereafter.'

Revocato etc., 'from the restored race of Teucer', i.e., from the re-established line of Teucer, the first king of Troy.

Omni dicione, 'with sovereign sway.'

238. **Hoc**, 'by this', i.e., this promise.

239. **Solabar**, 'I consoled myself for.'

Fatis etc., 'balancing adverse destinies by (prosperous) destinies', i.e., in misfortune hoping for fortune to come.

242. **Antenor**, a Trojan prince, nephew of Priam, escaped from Troy after its downfall and led a colony of *Heneti* to the head waters of the Adriatic.

243. **Illyricos** etc. On his way to Patavium, Antenor would have to pass *Illyricum* and the *Liburni* (an Illyrian tribe) and *Timavus*, a river between Istria and Venetia.

Penetrare: there is a *zeugma* here. With *regna* the verb means merely 'to reach.'

Tutus: notice the emphatic position; *safe* in spite of hostile peoples and the dangers of the deep.

244. **Superare**, 'to pass beyond.'

Timavi: this is a small river about a mile long at the head of the Adriatic. It flows into the salt water by seven subterraneous channels. During storms its waters are forced back through these underground passages and with a 'roaring surge' (*pelago sonanti*) cover the fields.

245. **Ora novem**: the number is said to be *seven*, but these sources seem to vary according to the seasons.

Montis, i.e., the hill whence the stream issues.

246. **It mare proruptum**: a difficult passage. (1) 'The sea comes bursting forth'; (2) 'it rolls as a dashing sea'; (3) 'it goes forth to break upon the sea.' (1) *Mare*, subject; (2) *mare*, attributive to subject; (3) *mare*, object of supine *proruptum*.

247. **Tamen**: notwithstanding all his perils.

Urbem Patavi; a limiting genitive is often used instead of an appositive.

248 **Nomen**: probably *Veneti* (mod. Venice) from *Heneti* (see note on v. 242). Livy says the place where he first landed was called *Troja*.

Arma fixit: it was a custom with the ancients when they discontinued any calling to offer to the deity under whose auspices they had acted the instruments of their occupation. So here Antenor in gratitude for peace fastens his arms to the walls of the temple of his patron deity.

249. **Compostus**=*compositus*, 'laid at rest.' This was with the Romans the technical word for laying out a corpse and performing the last sad offices. Greenough and others translate the word, 'undisturbed', and refer it to the peaceful old age of Antenor after the turmoil of former wars.

250. **Tua progenies**: Venus, the daughter of Jove, and Aeneas, her son.

Caeli arcem: Olympus. Aeneas was deified after death, becoming one of the *Dei Indigetes.* (What is *apotheosis ?*).

Adnuis: the present tense, as divine promises are immutable.

251. **Navibus amissis:** intended hyperbole. Only *one* was actually lost.

Infandum, 'unutterable woe',—attributive to the context. Many editions have it *infandum !*, an exclamation.

Unius: Juno. (See v. 4).

253. **Hic pietatis honos,** 'is this the recompense of piety?' *Hic* is attracted into agreement with the pred. noun *honos.*

Honos is the old form of *honor.* Compare *arbor*, *arbos ; color, colos ; labor*, *labos ; lepor*, *lepos.* *S* medial as well as *s* final was changed to *r.* We have both forms in *quaeso*, *quaero.* Tradition ascribes to Appius Claudius Caecus the change of *s* to *r.*

Sic nos in sceptra reponis, 'thus dost thou restore us to power?' The promise had been given to Aeneas that the Trojan power should be re-established in Italy.

254. **Olli**=*illi.*

Subridens: notice the force of *sub.*

256. **Oscula libavit natae,** 'he kissed the lips of his daughter.'

Dehinc: monosyllabic.

257. **Parce metu,** 'spare thy fear',—*metu*, dative.

Cytherea : Venus is fabled to have risen from the waves near the island of Cythera.

Immota: predicative.

258. **Tibi:** ethical dative (*dativus ethicus*).

Lavini=*Lavinii.* Lavinium was the city Aeneas founded in Italy and named after his wife Lavinia, the daughter of Latinus.

259. **Sublimum:** adj.=English adv. phrase.

260. **Hic:** Aeneas. Some editions have *Hic tibi*—for *Hic—tibi.*

Remordet: notice the force of *re*, 'again and again.'

262. **Longius** etc., 'and farther unrolling the scroll (of destiny) shall divulge the secrets of the fates.'

The *Fata* of the Aeneid, Kennedy observes, are eternal decrees, which Jupiter must fulfil, recorded in a book which he keeps and consults.

263. **Bellum ingens:** the war with Turnus and the Rutuli, the chief opponents of Aeneas in Italy.

264. **Moresque** etc., 'and he shall establish laws and cities. There is almost a zeugma in *ponet*.

Viris: dat. of reference. Some say the conquered *Rutuli* are referred to; others say *his own people*.

265. **Dum viderit:** "temporal clauses with *dum* in the sense of 'until' take the subj. when the action is viewed as something *desired*, *proposed*, or *conceived*."

266. **Terna hiberna:** *tempora* may be supplied,—'three winters.' When a word that has only the plural form is to be used in a plural sense, it takes not a cardinal, but a distributive numeral. (What does *hiberna* usually mean?)

Rutulis subactis: dat. of reference. Some regard it as an abl. absolute.

267. **Iulo:** dative, attracted into agreement with *cui*. The *name* may also be in the gen., or even the nom.

The name *Iulus* is probably a pure invention. As a eulogist of Augustus, Virgil traces the Julian line to a Trojan origin.

268. **Dum res** etc., 'while the Trojan state stood firm beneath regal sway.'

Regno is best regarded as an abl. of manner.

269. **Magnos . . . orbes**=*annos*.

Volvendis=*volventibus*. It is now generally conceded that the participle in *dus* was originally a present part. passive (or middle).

Mensibus: either abl. abs. or abl. of description.

270-1. **Regnum . . . transferet:** tradition says that Ascanius moved the seat of royalty from Lavinium to Alba in the 30th year of his reign.

Multa vi: of men and of fortifications.

Muniet=*exstruet ac muniet*, as Anthon points out.

272. **Hic**, i.e., at Alba.

Jam, 'after this.'

Ter centum. The whole interval from Aeneas to Romulus is *terna hiberna*+*triginta orbes*+*ter centum annos*=333 years. According to received chronology the interval is (1184-753) 431 years.

Regnabitur: impersonal. It is=*regnum erit*, 'the dynasty shall last.'

273. **Hectorea gente:** the principal hero of Troy gives his name to the race.

Regina sacerdos. Ilia is a 'princess' as the daughter of Numitor, and a 'priestess' as a Vestal virgin.

274. **Marte gravis.** Romulus and his twin brother Remus were the reputed sons of Ilia and Mars.

Partu dabit=*edet*, 'will give birth to.' *Partu:* abl. of means or manner.

Ilia: commonly known as *Rhea Silvia.* Her name *Ilia* hints at her Trojan origin through Aeneas.

275. **Lupae . . . laetus**, 'proudly clad in the tawny hide of the wolf his nurse', i.e., such a wolf as nursed him. Romulus and Remus, according to the story, were in their infancy nourished for some time by a she-wolf. So in statues and pictures Romulus was represented as clothed in the hide of a wolf, or as having his helmet adorned with a portion of a wolf's hide.

276-7. **Gentem:** the Trojan nation.

Mavortia moenia, 'the walls of Mars.' Mavors or Mars as the father of Romulus was the patron deity of Rome.

278. **Ego:** Jupiter speaks as the ruler of the universe.

Metas rerum, 'limits of power.'

279. **Imperium sine fine.** Rome has always been called The Eternal City.

Quin, 'nay even.'

280. **Metu**, i.e., with the 'terror' she is causing: so an abl. of means or manner. Some improperly say, 'on account of her fear' for Carthage.

281. **Consilia** etc., 'will change her purposes for the better.'

282. **Rerum dominos**, 'lords of the world', with an allusion to Rome's military fame.

Gentem togatam, 'the nation of the toga', with an allusion to Rome's civil greatness, as the *toga* was the civic robe of the Romans.

(Explain the terms *togati, palliati, bracati.*)

283. **Sic placitum:** supply *est tibi*, 'thus I have decreed'; or *est fatis*, 'thus have the fates decreed.'

Lustris: properly speaking, the *lustrum* was the atoning *purification* of the whole Roman people by one of the censors every five years. The word then came to be applied to the period between two *lustra*. Later Roman writers used the term to denote any space of five years. In the passage before us the word is used quite indefinitely.

Lustris labentibus: abl. absolute.

284-5. **Domus Assaraci**, i.e., the Romans, as Aeneas, the founder of the race, was the great-grandson of Assaracus. (See Lineage of Aeneas in MISCELLANY.)

Phthiam, the home of Achilles; *Mycenas*, the city of Agamemnon: *Argis*, the city of Diomed—represent here the whole of Greece, which was subdued by the Romans in 146 B.C.

Argis is probably a poetic dative. Some regard it as an abl. of place.

286. **Caesar,** i.e., *Caius Julius Caesar Octavianus Augustus.* His original name, before the great Julius adopted him, was *Caius Octavius Thurinus.*

Trojanus. The grandmother of Augustus was Julia, a sister of C. Julius Caesar: so Augustus was by blood in the *Julian* or *Trojan* line

Origine: an abl. of specification with *Trojanus*, or an abl. of description with *Caesar.*

287. **Qui terminet:** subj. of purpose.

Astris: he is to be deified.

289. **Caelo:** abl. of place. Augustus during life was honored as a god.

Spoliis Orientis: some think this refers to the defeat of Antony at Actium and the conquest of Egypt, B.C. 31: others regard it as an allusion to the subjection of the Parthians.

290. **Secura** has probably its etymological signification, 'free from care.'

Hic quoque, 'he also' as well as Aeneas. (See v. 259.)

291. **Tum:** in the age of Augustus.

292-4. **Cana .... dabunt:** The general meaning appears to be, as Frieze remarks, that social faith, domestic purity, and public harmony will prevail.

Cana Fides: 'hoary', because she was scrupulously regarded in the primitive times of Rome. Greenough translates *cana*, unsullied.'

Vesta: Anthon thinks the poet here hints at the re-establishment of the national religion.

Remo cum fratre Quirinus: according to the common legend Remus was slain by his brother Romulus in a quarrel. So we may translate, 'Romulus reconciled with his brother Remus', referring to the restoration of concord after the civil wars. *Quirinus* was a Sabine god of war: Romulus after his apotheosis was identified with him.

Ferro et compagibus artis: a hendiadys for *ferreis compagibus artis*, 'with tight fastenings of iron.' *Ferro* and *compagibus* are usually regarded as ablatives of means with *claudentur.* Conington thinks differently and translates thus: 'grim with closely-welded plates of iron.'

Belli portae: the representation of the gates of War imprisoning Fury is merely a fancy of the poet's, with an allusion of course to the closing of the doors of the Temple of Janus in periods of peace. Before the Christian era the temple of Janus had been closed only *four* times;—once during Numa's reign: again after the First Punic War; and twice by Augustus in 29 B.C. and 25 B.C.

Impius has reference to the bloodshed of the civil wars between Caesar and Pompey, Augustus and Antony.

295-6. **Nodis**=*Catenis*, 'chains.'

Ore cruento: as some savage beast.

297. **Maia:** abl. of origin.

Genitum: Mercury, messenger of the gods. As he was the god of civilization, he is very properly sent on this mission of amity.

298-300. **Pateant . . . . arceret:** commentators have puzzled their brains over the change of tense. As *demittit* is an historical present, it may take either the present or the imperfect after it. That it takes both in the same sentence is probably due to the demands of the metre.

Hospitio: abl. of manner.

Fati: the decree of fate that Aeneas should settle not in Africa but in Italy.

Finibus: abl. of separation.

301. **Remigio:** in Book IV, 238-242, we find Mercury flying by means of his *talaria* or winged sandals, and his *caduceus* or winged staff. His *petasus* or travelling hat is also sometimes represented as winged.

Adstitit: the change to the perfect indicates rapid action.

Oris: dat. or abl.

302. **Poeni:** this word marks the Phoenician origin of the Carthaginians: the adjective is *Punicus*, 'Punic.'

303. **Volente Deo:** is it Mercury or Jupiter? This heathen phrase has become our D.V., 'God willing.'

304. **Quietum animum:** not only does the queen feel no hostility or alarm, but she has even a *mentem benignam* towards the Trojans.

The common distinction between *animus* and *mens* here breaks down.

305. **At** here, as often, introduces a transition in the narrative.

Volvens: is this equivalent to *qui volvebat* or *qui volverat?* Commentators disagree.

306-9. **Ut primum,** 'as soon as.'

Exire, *explorare*, *quaerere*, *referre*, all depend on *constituit*

(Notice the *asyndeton*, or absence of a connective between *explorare* and *quaerere.*)

Accesserit: subjunctive of indirect question.

Nam etc. The cause of the hero's doubt is given.

Scan this verse (308), noticing the metrical peculiarity in *videt.*

Inculta: the plural adj. referring to two nouns—*locos* and *oras*—of different genders is neuter as the nouns do not represent persons or sentient beings.

Exacta, 'what has been learned.'

310. **In convexo nemorum.** The adj. *convexus* means 'arched',—either 'concave' or 'convex.' So the noun may contain either notion. The phrase probably means, 'in a deep recess among the trees' (which grow on the cliffs of the bay and overhang the waters below). Anthon with his customary dogmatism says,—"They who make *convexo* here equivalent to *concavo* and signifying merely 'a recess within the grove' mistake entirely the sense of the passage." He translates the phrase, 'with jutting woods projecting over.' Now, most editors make the passage signify *not merely* 'a recess within the grove', but that, and something more,—viz. the overhanging woods, which the context plainly shows must be implied. Light is thrown on these two verses by vv. 229, 230, Bk. III., which are almost identical; *in secessu longo* taking the place of *in convexo nemorum.*

311. **Horrentibus:** either (1) 'dark', or (2) 'projecting.'

312. **Comitatus:** the part. here has a passive signification although the verb is a deponent.

Achate; a sort of abl. of means.

313. **Bina hastilia:** the distributive is often used by the poets instead of the cardinal numerals where *pairs* or *sets* are spoken of.

Crispans: either (1) 'brandishing', or (2) 'grasping.'

Lato ferro: the reference is to the head of the spear. The ablative is descriptive.

314. **Cui:** depending on *obvia.*

Mater: *Venus.*

Obvia: poetical for *obviam.*

315-7. **Arma**, 'equipments.' Some editors place a comma after *arma*, making a sharp contrast between *Spartanae* and *Threissa.*

Vel etc.=*vel* (talis virginis) *qualis* (est) *Threissa Harpalyce* (cum) *fatigat equos.*

Fatigat: either in riding them or in out-speeding them.

Eurum: the Mss. have *Hebrum.* But the Hebrus (Maritza) is not a rapid stream.

318. **Umeris:** dat. or abl. The best scholars reject the form *humerus.* Words of the same origin in cognate languages have no *h* sound.

De more: after the manner of a huntress.

319. **Venatrix,** 'as a huntress.'

Diffundere. In prose we should have the subjunctive, or *diffundendam.*

320. **Genu** and *sinus* are accusatives of specification. Some regard *collecta* as a deponent with *sinus* as object.

323. *Succinctam pharetra:* the quiver is fastened by a belt.

325. **Sic Venus:** supply *dixit.*

Filius: Aeneas.

326. **Mihi:** dative of the agent with perf. part. pass.

327. **Quam te memorem,** 'whom can I call thee?' This is a question of doubt—so *Dubitative Subjunctive.*

328. **Hominem sonat,** 'sounds human': a sort of cognate accusative.

329. **Phoebi soror:** Diana.

Nympharum: wood-nymphs or Dryads.

Sanguinis: partitive gen.

330. **Sis:** precative subjunctive (subj. of a Wish).

Leves: subjunctive verb from *levo*, are, etc.

Quaecumque: supply *dea.*

332. Notice the rare metrical peculiarity in this verse. The *que* at the end suffers elision before *erramus* of v. 333 by *Synapheia*

334. **Multa hostia,** 'many a victim.'

335. **Equidem:** it is said that Horace, Virgil, and even Cicero, always use this word in connection with the first person singular: so many erroneously regard it as a compound of *ego* and *quidem*.

Honore: *dignor* takes an acc. and an ablative.

336. **Virginibus:** the so-called dat. of the possessor.

337. **Alte,** 'high up.'

338. **Agenoris urbem:** Carthage is called the city of Agenor as Dido, the founder of the city, is descended from that Phoenician King.

339. **Fines Libyci:** either (1) 'the country is African'; or (2) 'the adjoining territories are African.'

Genus: grammatically in apposition with *fines*, but logically in apposition with a noun implied in *Libyci*. Wagner removes the period after *bello* and joins *genus* with the subsequent context.

340. **Urbe:** abl. of separation.

341-2. **Longa** etc., 'the tale of injury would be long; long the intricate details.'

Sed summa etc., 'but I shall follow out the chief points of the story.'

343. **Huic:** Dido

Agri: gen with an adj. of abundance. For *auri* many editions have *auri*, which seems more suitable when we consider that the wealth of the Phoenicians came from commerce. To a Roman *land* would be the chief wealth.

344. **Phoenicum:** partitive gen. with *ditissimus*.

Miserae: usually regarded as a dative of agent with *dilectus*. May it not be a gen. with *amore* ?

345-6. **Pater:** Belus. (v. 621.)

Intactam, 'a maiden.'

Jugarat=*jugaverat*.

Primis ominibus, 'at the first nuptial rites'—the auguries that preceded marriage being put here for the marriage-rites

themselves. *Ominibus* is an abl. of means.

347. **Scelere**: abl. of specification.

Ante alios etc., 'more cruel than all others'; *ante alios omnes=aliis omnibus.*

348. **Quos inter** etc., 'between whom mutual wrath arose.' *Quos:* Sychaeus and Pygmalion. *Sychaeum* here has the *y* short although it is long in v. 343. The poets took great liberties with foreign Proper Names.

349. **Impius:** because *ante aras.* Sychaeus was a priest of Hercules.

350-1. **Securus amorum germanae,** 'regardless of his sister's love.' *Amorum:* gen. of specification.

352. **Amantem,** 'the loving wife.'

353. **Inhumati**: it was the popular belief that the ghosts of those unburied were restless, and haunted the place where they had dwelt in the flesh.

354. **Conjugis:** Sychaeus.

Modis pallida miris, 'wonderfully pale.'

355. **Pectora**: poetic plural.

357. **Celerare**: poetic infinitive for *ut* with subj.

358. **Auxilium**: in apposition with *thesauros.*

Viae: objective genitive.

359. **Ignotum**: unknown to Dido and Pygmalion—hidden by Sychaeus.

362. **Quae forte paratae,** 'which happened to be ready': supply *erant.*

364. **Pygmalionis opes**: the wealth of Sychaeus which P. had hoped to secure.

Pelago: the way *by which* is put in the abl. of *instrument.*

365. **Devenere**: notice the force of *de,* with a hint at the popular fancy that the sea sloped to the shore.

Cernis: the common reading is *cernes,* but the Latinity of *nunc cernes* is very doubtful. We can say *jam cernes.*

367-8. **Mercati**: supply *sunt.*

Byrsam: the story is that Dido bought from the native Africans as much land as she could enclose with a bull's hide. By cutting the hide into strips the cunning woman gained a large area for her colony. The story is a mere Greek fable to explain the origin of *Byrsa*. The word is not the Greek βύρσα, 'a hide', but the Phoenician Bosra,' a citadel.' Ribbeck suspects and brackets vv. 367-8.

Possent: subj. in virtual *oratio obliqua*, expressing indirectly the terms of the stipulation.

Tergo=*tergore*.

369. **Vos**: an emphatic contrast.

370. **Quaerenti**: dat. with *respondit* understood.

Talibus: supply *verbis*.

374. **Ante diem** etc., 'Vesper closing the heavens would sooner put the day to rest.' It was the office of the God of evening to shut the portals of heaven (Olympus) when the Sun with his chariot had entered.

Componat: some codd. have *componet*. Distinguish them.

375-7. The order is—*Tempestas, forte sua, adpulit Libycis oris nos vectos Troja antiqua per diversa aequora.*

Vestras: why not *tuas?*

Forte sua: by its mere casual occurrence,—according to the manner of tempests.

Oris: dative.

378. **Sum pius Aeneas**: this grates on modern sensibilities, as does *fama super aethera notus*. Their very simplicity of character relieved the ancients from the necessity of assuming a modesty which they did not feel.

380. **Patriam**, 'my father-land.' Tradition says that Dardanus, the son of Jupiter and Electra, a progenitor of Aeneas, came originally from Italy.

Genus ab Jove: the race of Dardanus is to be re-established by Aeneas and his Trojans.

Some place a colon after *patriam* and omit *et*. Then the passage becomes, 'my lineage is from Jove.'

381. **Denis**: distributives are often employed in multiplication.

Phrygium aequor off the Troad.

Conscendi navibus etc., I ascended the sea with my ships', with allusion to the notion referred to in *devenere*, v. 365 (see Note).

Navibus: abl. of means. The phrase for embarking upon a ship is *conscendere navem* or *in navem.*

382. **Data fata secutus,** 'following the decrees of destiny.'

383. **Euro**=*vento.*

384. **Ignotus:** reconcile with *notus* of v. 379.

385-6. **Nec**: take with *passa.*

Plura querentem, 'beginning to make further complaints.' The action is only attempted—Conative Present.

387. **Haud invisus caelestibus,** 'not hateful to the gods.'

388. **Qui adveneris**: subjunctive of reason, *qui=cum tu.*

390. **Classem**: the twelve missing ships.

391. **Versis Aquilonibus,** 'the winds having changed'. *Aquilonibus=ventis.*

392. **Vani**: either (1) 'deceiving'; or (2) 'self-deceiving.' Greenough, making it qualify the act, translates it 'falsely.'

393-400. **Aspice bis** etc., 'behold twice six swans joyfully flying in column which the bird of Jove, swooping down from the tract on high, was just driving through the open sky: even now they are seen in long line either to fly to earth or to look down upon the ground already occupied. As re-uniting they sport with flapping wings and have been circling the sky in a flock and have been uttering melodious notes, etc.'

The arrangement of the clauses may cause the young student some perplexity. The natural order of the action is as follows:—

(1) The eagle swoops down on the swans.

(2) The swans re-unite, wheel through the air, and utter joyful notes.

(3) They fly towards the earth in a long line.

(4) Some are just alighting: others are looking down upon

those that have alighted, with the intention of following them.

The points of resemblance between the birds and the ships suggest themselves.

The swans are used in the figure, as the swan is sacred to Venus.

Some different readings and interpretations in this passage must be noticed :—

(1) *Captas* (v. 396) is regarded by some as equal to *capiendas.*

(2) In verse 396 Kennedy prefers *respectare.* (One part of the swans are alighting: the others *having alighted* look behind them on the spot occupied, while they are pluming their wings.)

(3. *Reduces* (v. 397), 'returning to the skies.'

(4) *Polum* (v. 398) is changed to *solum*, 'the ground.

399. **Pubes tuorum**=*tua pubes*, 'thy manly youth.'

402. **Avertens:** supply *se.*

Rosea cervice: the m rks of her divinity are (1) the rosy neck; (2) the ambrosial locks; (3) the gait.

403. **Ambrosiae,** 'ambrosial.' The term is usually applied to the food of the gods. Ambrosia was also a divine ointment. At length 'ambrosial' came to be an attribute of any thing excellent belonging to the gods.

Vertice, 'from her head.'

404. **Pedes ad mos,** 'to her very feet.'

405. **Et vera** etc., 'and by her gait she became manifest a genuine goddess.' The gait divine was a swift, smooth, serpentine motion.

Notice the metrical peculiarity in this verse. The pause after *Dea* prevents the elision of final *a.*

407. **Tu quoque,** 'thou also', as well as Juno and others.

Falsis: Venus had just appeared as a huntress.

408. **Dextrae:** dative.

409. **Veras voces,** 'sincere words.

410. **Talibus:** supply *verbis.*

Ad moenia, i.e., of Carthage.

411. **Obscuro aere**: it is a favorite device of Homer to make his heroes thus invisible.

412. **Et multo** etc., 'and with the thick covering of a cloud the goddess surrounded them.'

Circum—fundit: a case of *Tmesis*. What two constructions attend *circumfundo*?

413. **Eos**: Aeneas and Achates.

415. **Ipsa**: as contrasted with Aeneas.

416-417. **Laeta**: see v. 228, *tristior*. What has caused the change?

Templum: supply *est*.

Sabaeo ture: compare Milton's 'Sabaean odors.' Venus was worshipped with frankincense and flowers: no victims were slain at her altars.

418. **Interea**: while Venus goes to Paphos.

Qua semita monstrat, 'where the path directs.

419. **Plurimus**=*altissimus*, belongs to *collem* but is drawn into the relative clause.

421. **Molem**: his first view takes in the city as a *mass*.

Miratur: the cause of Aeneas' wonder may be gathered from *deserta peragro*, v. 384.

422. **Strata viarum**: poetical for *stratas vias*, 'paved streets.' *Viarum*: partitive genitive.

423-4. **Pars—pars**: in apposition with *Tyrii*.

Ducere—moliri—subvolvere, depend on *instant*. Some editors place a colon after *Tyrii* and regard the infinitives as historical.

425. **Tecto**: Henry makes this refer to the whole circuit of the city. Probably the reference is to the selection of ground for a group of private dwellings. The site of single dwellings was not marked by the plough.

Concludere sulco: the origin of the use of the plough to trace out the area of a settlement is pre-historic.

426. **Jura magistratusque legunt**: this verse is probably an interpolation. It seems to contradict v. 507, and besides it

comes in very clumsily among the building operations of the context:—unless we translate it, 'they choose a place for the courts of justice, for the magistrates' halls, etc.', which seems a far-fetched rendering.

Some of the different translations of this vexed passage are:—

(1) 'They are making laws and choosing magistrates.'

(2) 'They are appointing modes of judicial procedure and magistrates.'

(3) 'They are choosing magistrates to carry out the laws.'

(4) 'They are choosing judges and magistrates.'

It will be noticed that in (2), (3), (4), there is an effort to avoid a conflict between v. 507 and this passage.

427. **Alta**, 'deep.'

Theatris: to a Roman of Virgil's day a city was not complete without a theatre. The poet here, however, disregards chronology entirely. There were no theatres even in Athens till 500 B.C. There were no permanent stone theatres in Rome till the first century B.C.

429. **Rupibus**, 'from the quarries.'

Excidunt; distinguish from *excīdunt*.

Scaenis etc., 'lofty decorations for the future stage.' A limiting dative instead of a genitive sometimes accompanies nouns.

430. **Qualis** etc.: the full construction would be *talis labor eos exercebat qualis labor apes exercet.*

434. **Venientum**=*venientium.*

435. **Praesepibus**: the attention of the young student must be called to the perplexing irregularities of this noun. It has not fewer than five modes of declension:—*praesepe* -is; *praesepes* -is; *praesepis* -is; *praesepia* -ae; *praesepium* -i. It is a *heterogeneous heteroclite*, truly!

Pecus and *praesepibus* are here transferred from cattle to bees.

436. **Redolent thymo**: this verb may be followed by an accusative. Some take *thymo* as an abl. of cause with *fragrantia.*

This whole *simile of the bees* is taken almost *verbatim* from the poet's earlier work—The Georgics, IV, 162-9.

437. **Jam**, 'even now'; whereas Aeneas only hopes for a city—the promised Lavinium.

438. **Suspicit**: Aeneas is no longer on the hill.

439. **Mirabile dictu**: for the construction see note on *miserabile visu*, v. 111.

440. **Miscet viris**: supply *se*. *Viris* may be either dat. or abl.

Ulli=*ab ullo*.

441. **Laetissimus**=*uberrimus*.

Umbrae: gen. with an adj. of plenty. Some editions have *umbra*.

442. **Quo** accompanies *loco*, 'the place where.'

Primum: on their arrival. Greenough takes *primum* with *signum*.

444. **Monstrarat**=*monstraverat*.

Fore depends on *monstrabat* understood.

445. **Facilem victu**: there are several interpretations of this phrase:—

(1) 'rich in provision'—*victu*, abl. of noun *victus*.

(2) 'easy to be supported'—*victu*, 2nd supine of *vivo*.

(3) 'easily victorious'—*victu*, 2nd supine of *vinco*.

446. **Sidonia**=*Phoenissa*=*Tyria*.

447. **Numine Divae**, 'the divine presence of the goddess.' Some make it refer to the splendid statue of the goddess.

448. **Aerea cui** etc., 'whose brazen threshold and brass-cased beams rose on steps; the hinges creaked on brazen doors.'

There is much variety of opinion on this passage. Some additional renderings and readings are:—

(1) 'Whose brazen threshold and door-posts of brass connected with this etc.'

(2) (With reading *nixaeque*) 'whose brazen threshold and brazen door-posts etc.'

(3) (With reading *nixaeque*) 'whose brazen threshold and beams of the roof on brazen columns etc.'

(4) Instead of making *trabes* a subject of *surgebant* we may supply *erant* with *nexae* or *nixae*.

What was the composition of *aes ?*

Gradibus: abl. of place. Some say abl. of separation, 'from steps.'

Foribus: either dat. with *stridebat*, or abl. of place.

Notice the *synapheia* at the end of verse 448.

450. **Timorem.** Whose fear?

452. **Rebus:** either dat. or abl.

453. **Lustrat dum singula,** 'while he surveys the objects one by one.'

454. **Dum quae fortuna** etc., 'while he wonders at the prosperity of the city.' (*Quae* not interrogative but relative.)

455. **Artificum manus,** 'the skill of the artists.'

Inter se: translate freely, 'compared together.' Ribbeck reads *intrans*, 'entering.' Madvig reads *intra se*, 'in his own thoughts.'

Operum laborem, 'the elaborate finish of their works.'

457. **Jam,** 'by this time.'

458. **Atridas:** Menelaus and Agamemnon.

Saevum ambobus: Achilles, angry with Agamemnon on account of the seizure of Briseis, refused to take any further part in the war and shut himself up in his tent, whence he came forth at last on the death of his friend, Patroclus. Achilles was cruel to Priam inasmuch as he slew Hector, the aged monarch's son, and treated the old man himself harshly when he came to beg his son's body for burial.

461. **En Priamus:** *en* takes nom. or acc.

Sunt hic etc., 'here too a noble action has its due reward.'

462. **Sunt lacrimae rerum** etc., 'there are tears for human sufferings, and human woes touch the feelings.' *Rerum*: objective genitive.

463. **Haec fama,** i.e., this fame of ours, or of Troy.

464. **Pictura inani,** 'empty representation'—*empty*, as the representations were not the real objects themselves. It is

commonly thought that the poet here refers to *paintings*. Some editors, however, suppose that the representations are in *sculpture*.

465. **Flumine largo,** 'with a copious flood of tears.'

466-8. **Namque** etc., 'for he saw how *here* the warrior Greeks were fleeing around Troy; how the Trojan youth pressed upon them: how *there* the Trojans were fleeing; how the crested Achilles in his chariot pursued.'

Pergama : the citadel of Troy for the whole city.

Hac : adverbial ablative.

Curru : abl. of place or of means.

Fugerent, premeret, instaret : the subjunctive of the so-called indirect question.

In the passage before us there are seven representations :—

(1) A contest between the Greeks and Trojans with victory alternating.

(2) The death of Rhesus.

(3) The death of Troilus.

(4) The matrons of Troy before the statue of Minerva.

(5) Priam ransoming the dead body of Hector.

(6) The battle of Memnon.

(7) The contest between the Amazons and the Greeks.

These scenes are suggested to the poet by passages in the Iliad and the Cyclic Poems.

469. **Rhesi :** the story is that Rhesus, a king of Thrace, came to Troy as an ally of Priam with the promise of an oracle that if his steeds should taste the pasturage of Troy or drink the waters of the Xanthus, Troy would be impregnable. On the night of his arrival Ulysses and Diomed slew him while asleep and took his horses to the Grecian camp.

Tentoria : an anachronism. The combatants at Troy encamped in huts made of turf and twigs.

Velis, 'coverings' : an abl. of description.

470. **Primo somno,** 'by the first sleep', i.e., either (1) the sleep of the first night after his arrival, or (2) the first—and so deepest—sleep.

472. **Avertit:** historical present, or narrative perfect.

473. **Gustassent:** subj. of purpose with *priusquam*.

474. **Amissis armis:** abl. absolute. *Armis:* his shield and perhaps helmet.

475. **Impar** etc., 'having engaged with Achilles in unequal combat.'

476. **Curru:** dat. or abl.

Inani, 'empty' literally: compare *inani*, v. 464.

477. **Huic:** dat. of reference.

478. **Versa hasta:** some make this refer to the spear of Achilles with which Troilus has been pierced. It is better, however, to regard it as Troilus' own spear which trails in the dust as he is dragged along.

Pulvis: the final syllable has the *ictus* and is long.

479. **Interea:** 'next in order.' The scenes as they present themselves in order resemble the events of a narrative.

Non aequae, 'unpropitious.' Minerva, like Juno, was incensed at the judgment of Paris.

480. **Crinibus passis**, 'with dishevelled hair'—a sign of grief. *Crinibus:* abl. abs., or abl. of description with *Iliades*.

Peplum: the large and splendid outside mantle of Grecian women. There is a reference here to the sacred robe carried in procession at Athens and offered to Pallas Athene every five years at the Panathenaean Festival.

In the Iliad, VI., 269-312, the Trojan matrons at Hector's request carry to the temple of Minerva Hecuba's richest robe in the hope of mitigating the wrath of the goddess.

481. **Tunsae** etc., 'beating their breasts with their palms.' *Pectora:* acc. of specification.

482. **Solo**: locative ablative.

483. **Ter circum** etc. Virgil's account is quite different from Homer's. According to the latter poet, Hector's body was dragged to the Grecian fleet and three times a day for the space of twelve days was dragged round the tomb of Patroclus. Homer says nothing about the dragging of Hector's body around the

walls of Troy. He says that Hector fled thrice around the city before Achilles. Virgil's version is borrowed from some cyclic bard.

Raptaverat: this action was antecedent to the ransom scene of the picture, which has the imperfect—*vendebat*.

484. **Auro**: abl. of price.

486. **Ut-ut-ut**: an attempt to express the hero's emotion.

Spolia: the arms of Hector.

487. **Inermes**: (1) 'defenceless'; (2) 'feeble'; (3) 'suppliant.'

488. **Principibus**: dative.

489. **Eoas acies**: the myth makes Memnon, the leader of the Aethiopians in the Trojan war, an Eastern prince.

490. **Lunatis agmina peltis**, 'bands with crescent-shields.' *Peltis*: abl. of description. Describe the *pelta*.

492. **Aurea subnectens** etc., 'fastening her golden girdle beneath her exposed breast.'

493. **Bellatrix**, 'a martial heroine.' Notice the pointed contrast between *bellatrix* and *virgo* as shown by their position at the beginning and the end of the verse.

The legends of Memnon and the Amazons are almost entirely post-Homeric.

494. **Miranda**: if we take this as attributive, then *Aeneae* is =*ab Aenea*: if we take it as predicative, the passage becomes, 'while these things seem marvellous to Aeneas.'

497. **Incessit**: a majestic gait.

Juvenum: young of both sexes.

498. **Qualis**: the correl. *talis* is in v. 503.

Eurotae—Cynthi: haunts of Diana,—the latter her birthplace.

501. **Deas**: some Mss. have *dea*.

502. **Latonae**: she feels a mother's pride in her majestic daughter.

504. **Instans** etc., literally, 'urging on the work and her future realms', i.e., urging on the work that is to develop her kingdom.

505. **Foribus Divae,** 'at the doorway of the goddess', i.e., at the entrance of the *cella* or inner temple which contained the statue of Juno.

Media testudine templi, 'under the vaulted roof of the temple.' As Anthon remarks, *in media testudine* would signify 'under the very centre of the arched roof.'

506. **Armis**=*armatis.*

507. **Jura dabat legesque,** 'she was dispensing justice and giving laws.' Anthon's translation is worth examining—'she was giving out the unwritten and written principles of justice.'

508. **Aequabat** etc. This seems to imply that she was allocating the public works according to her own ideas of *fairness* or by the aid of *lots.*

509. **Concursu,** i.e., of Carthaginians: abl. of manner.

512. **Penitus,** 'far away.' Some say, 'altogether.'

Oras: acc. of limit.

513. **Perculsus:** a variant reading is *percussus.*

514. **Conjungere:** depending on *ardebant.*

515. **Res incognita:** perhaps 'the uncertainty of the issue.'

516. **Dissimulant:** this verb means *to conceal what is; simulare* means *to pretend what is not.* (See v. 352.)

517. **Quae fortuna viris:** supply *sit.* The reference is not to the present fortune of the men, of which Aeneas is aware, but to the vicissitudes of the interval of their separation from him.

Linquant like *sit* refers to the past.

518. **Quid:** adv. accusative. Many Mss. have *Quid veniant cuncti,* 'why they come in a body.' (They thought that the storm had scattered their lost companions).

Navibus, 'from the ships.'

519. **Orantes** denotes purpose.

Veniam, 'favor.'

Clamore: amid the shouts of the Tyrians.

520. **Introgressi:** supply *sunt.*

Coram: in the queen's presence.

Copia, 'opportunity.'

521. **Maximus:** supply *natu*, 'eldest', and so most dignified.

523. **Gentes superbas:** the neighboring tribes of Africa.

524. **Troes:** notice the emphatic position. The queen knows the story of the Trojan war (see v. 456 seq.) and Ilioneus gains her sympathy from his first words by *Troes te miseri*.

Maria: accusative of that over which motion takes place. There is no need of supplying *per* or *circum*, as many do, or of taking *vecti* in an active sense=*navigare.*

525. **Infandos:** it was a violation of hospitality to maltreat strangers.

526. **Pio,** 'god-fearing.'

Propius aspice. 'examine more closely.'

527. **Non:** notice the emphatic place.

Populare=*ad populandum.*

Penates: by metonymy for 'homes.'

528. **Raptas vertere**=*rapere et vertere*, 'to seize and drive away.'

529. **Non . . . . victis,** 'there is no such hostile intention in our mind nor belongs such insolence to the conquered.'

Victis: alluding to the destruction of Troy.

530. **Hesperiam:** the western land. *Oenotriam:* the land of vines. *Italiam:* the land of herds.

What country did the Romans often call Hesperia?

Cognomine: abl. of specification.

531. **Ubere**=*ubertate*, 'fertility.

532-3. **Fama:** supply *est*, of which *dixisse* is the true subject. Translate—'now there is a report that their descendants have called the land Italy.'

Ducis: the mythical *Italus.*

Gentem=*terram.*

534. **Huc:** the common reading is *hic.*

This is the first of Virgil's incomplete verses.

What reason has been given for the presence of so many hemistichs in the Aeneid? How is it that there are so few in the first book? (See INTRODUCTION).

It should be remembered that the sense is complete in all but one of the incomplete verses of the poem. It may well be doubted whether Virgil ever intended to fill out all of the short lines.

It will be noticed that nearly all the hemistichs have one point in common,—they end *in a foot.* Account for this.

535. **Subito:** adverb. Heyne takes it as an adj. with *fluctu.*

Adsurgens fluctu: (1) 'rising over the deep',—*fluctu*, abl., or dat.=*fluctui:* (2) rising from the deep',—*fluctu*, abl. of separation.

Explain the terms *heliacal*, *cosmical*, and *acronycal* as applied to the rising and the setting of constellations.

Orion: the rising of Orion about the summer solstice was accompanied by storms.

536. **Penitus,** 'far away', as in v. 512. Anthon takes the word with *procacibus*, 'fiercely boisterous.'

Procacibus Austris, 'by boisterous winds.'

537. **Superante salo,** 'the sea o'erpowering us.'

538. **Pauci,** 'only a few.'

Oris: dat.=*ad oras.*

540. **Hospitio:** abl. of separation.

541. **Prima terra,** 'on the margin of the strand.'

543. **At sperate:** supply *fore.*

Fandi atque infandi: used as genitives of the indeclinable *fas* and *nefas.*

544. **Erat:** he speaks of Aeneas as of one dead.

545. **Pietate:** abl. of specification with *justior.* Many editors place a comma after *alter* and take *pietate* with *major.*

Bello et armis: as a leader and as a soldier.

Observe the Chiasmus in *justior pietate bello major.*

546-7. **Si vescitur aura aetherea,** 'if he still breathes the air of heaven': *vescitur* governs the abl.

Occubat umbris, 'has fallen a prey to the shades'; so dative case. Others make *umbris=in umbris*, 'lies among the shades.'

548-9. **Non metus** etc., 'we have no fear, nor should'st thou regret that thou hast been the first in the rivalry of mutual services.'

One Ms. has *ne* for *nec*. Then render, 'there is no fear that thou wilt regret etc.'

Paeniteat : hortatory subjunctive. Kennedy says it is equal to *paenitebit* for metrical reasons.

Urbes: Eryx, Drepanum, Segesta.

550. **Arvaque**: many editors read *arma*, 'auxiliaries.' Ilioneus mentions the Sicilians so that the queen may know that it is not the intention of the Trojans to remain in Africa.

551. **Quassatam ventis**, 'racked by the winds.'

Liceat: hortatory subjunctive.

552. **Silvis**: locative abl.

Stringere remis, 'to trim oars', i.e., to strip the boughs of trees and smooth them into oars.

553. **Italiam**: acc. of limit with *tendere*.

Recepto: refers to both nouns but agrees with the nearer.

554. **Ut . . . . petamus**: depending on *subducere, aptare, stringere*.

555. **Absumpta**: supply *est*. Notice the indicative verbs. There is a lurking suspicion that the thing is so.

556. **Nec spes** etc. He fears that Iulus has also perished and that they now have none of the royal line to lead them.

Nec jam, 'nor any longer.'

557. **Freta**, simply 'seas.'

Saltem, 'at least' (although Aeneas is lost).

Sedes paratas: the allusion is to Acestes.

558. **Petamus**, 'we may seek': potential subjunctive.

559. **Talibus Ilioneus**: supply *verbis reginam adloquitur*. (See v. 594.)

Fremebant, 'murmured assent.'

561. **Voltum demissa**, 'with downcast looks.'

Voltum : acc. of specification. Is Dido's countenance downcast from womanly modesty, or from shame at the action of her

guards, or from the subtle influence of Mercury?

563-4. **Res dura,** 'pressing necessity.'

Talia moliri, 'to undertake such things' as the attack of the guards on the Trojans.

Custode=*custodibus.*

565. **Aeneadum**=*Aeneadarum.*

Nesciat: subj. in a question of appeal.

Trojae urbem=*Trojam urbem.*

566. **Virtutesque virosque:** hendiadys for *virtutesque virorum.*

Incendia, 'calamities.'

567. **Obtusa,** 'unfeeling.'

568. **Nec tam** etc., 'nor does Sol yoke his steeds so far from the Tyrian city.'

There was a popular belief that the natives of frigid countries were cold and unsympathetic.

569. **Saturnia arva:** Saturn is fabled to have reigned in Italy after he was expelled by Jupiter from Olympus.

570. **Erycis fines:** the district about Mt. Eryx in W. Sicily.

571. **Auxilio:** with men and equipments. *Opibus:* with food etc. (*Auxilio:* abl. of means with *tutos.*)

572. **Et**=the English 'or.'

Pariter, 'on equal terms.' Some editors remove the interrogation mark after this verse and supply *si* before *voltis.*

573. **Urbem quam statuo vestra est:** poetic for *ea urbs quam statuo vestra est.*

574. **Mihi agetur,** 'will be treated by me.'

Mihi: dat. of agent. *Agetur:* although there are two subjects, *Tros* and *Tyrius,* the singular emphasizes the idea that both will be as one.

575. **Noto**=*vento.*

576. **Adforet:** the imperfect marks an *unaccomplished* wish in the present.

What would *adsit* signify?

577. **Dimittam:** notice the force of the prefix, 'in different directions.'

Extrema. 'frontiers.'

578. **Silvis aut urbibus,** i.e., in uninhabited or in inhabited places.

Errat: although *si* introduces a virtual indirect question, still the indicative is used as there is a hint that the thing is so.

579. **Animum;** acc. of specification.

580-1. **Jamdudum ardebant,** 'had long been eager.'

582. **Nate dea,** 'goddess-born'; i.e., Aeneas, son of the goddess Venus.

584. **Unus:** Orontes (v. 113).

585. **Respondent,** 'answer to.'

Dictis matris: see vv. 390, 391.

587. **Purgat,** 'clears itself',—'melts.'

588. **Restitit,** 'stood forth.'

589. **Os umerosque,** 'in face and form': acc. of specification.

590-1. **Lumen purpureum,** 'the ruddy glow.'

Laetos honores, 'sparkling beauty.'

592. **Quale** etc., 'such grace as art to ivory gives': supply *tale decus.*

593. **Circumdatur,** 'is enchased.'

594-5. **Cunctis improvisus,** 'to all unexpectedly'—the dat. depending on the adj.

597. **Miserata**=*quae miserata es,* 'who alone hast pitied.' This verb means 'to show pity': *misereri* is 'to feel pity.'

598-600. **Reliquias Danaum.** See note on v. 30.

Quae urbe, domo socias, 'who sharest with us thy city and home.' The ablatives are locatives. Some editors make them ablatives of respect.

601-2. **Non opis est nostrae**=*non possumus: opis,*—predicative gen. of the species subjective.

Nec quicquid etc.=*nec gentis Dardaniae quicquid gentis Dardaniae est ubique.*

603-4. **Si quid usquam justitia,** 'if justice is anywhere of any account.' The reading *justitiae* would refer to the justice of the gods.

605-6. **Ferant**: subj. of a wish.

Quae te tam etc., 'what age has been so blest as to bring thee into being?'

607-8. **Dum montibus** etc., 'as long as the shadows traverse the slopes of the mountains', i.e., as long as the sun pursues his course in the heavens.

Montibus: dat. of reference=*montium*.

Polus dum etc., 'as long as the heavens nourish the stars': an allusion to the Epicurean notion that fiery particles of aether in the atmosphere fed the perpetual fire of the stars.

610. **Quae . . . . cumque**: tmesis.

611. **Ilionea**: notice the long penult.—the Greek ῆα is reproduced.

612. **Post**: adv.=*postea*.

613. **Primo** may be either adj. or adv. It is better to make it an adv. to match *deinde*.

615. **Quis casus**, 'what destiny.

616. **Immanibus** refers to the Africans.

Oris=*ad oras*.

617. A verse difficult to scan. It is *spondaic*. It has two *elisions* and a *hiatus*.

619. **Equidem**, 'by the way.'

Teucrum: this was the son of Telamon of Salamis who on his return from the Trojan war was banished by his father for not saving the life of his half-brother Ajax. Teucer founded a second Salamis in the island of Cyprus. This Teucer must not be confounded with Teucer the founder of the Trojan line.

Sidona: acc. of limit.

Venire: *memini* takes the present inf. when the action is vividly recalled.

621-2. **Beli**: Virgil represents Belus, the mythical father of Dido, as ruling over Cyprus at this time,—a bold anachronism.

624. **Pelasgi**=*Graeci*, 'Greek.' The Pelasgians proper were the earlier inhabitants of Greece, who were spread likewise over a part of Asia Minor, and over Crete, Latium and Etruria.

625. **Ipse hostis:** Teucer.

Ferebat=*efferebat*, 'extolled.'

626. **Volebat,** 'gave it out.' Teucer was of Trojan origin. His mother was Hesione, daughter of Laomedon.

627. **Tectis:** a poetic dat. for a prep. with its case.

630. This is a famous verse. Heyne says that any youth who does not dwell on it with delight should be straightway prevented from reading the poet.

632. **Templis:** either dat., or abl.=*in templis*.

Indicit honorem, 'proclaims a sacrifice.' There is an anachronism here. In heroic times the sacrifice in honor of strangers was offered in the home, not in a temple.

633. **Sociis,** i.e., the Trojans at the ships.

634-5 **Magnorum** etc., literally, 'a hundred bristly backs of large swine.'

636. **Munera** etc., 'as gifts and a means of enjoyment for the day.'

Dii: archaic gen. of *dies*=*diei*. Some codd. have *dei*, i.e., Bacchus (wine).

637-8. **Splendida instruitur,** 'is splendidly adorned.' This is a case of *prolepsis*, as *splendida* is attributed to *domus* before the action expressed by *instruitur*.

Mediis tectis: in the *atrium*.

639. **Arte** etc., 'coverings of rich purple wrought with skill': supply *adsunt*. The reference is to fabrics used for couch drapery.

640. **Ingens argentum:** massive silver vessels or silver vessels in abundance. Supply *adest*.

In auro: on goblets, vases, etc.

642. **Ducta,** 'derived.'

643-4. **Patrius amor:** his lovo for Ascanius,

Rapidum qualifies the act.

645. **Ferat:** supply *ut*.

Ipsum: Ascanius.

646. **Cari:** subjective use, 'fond.'

Stat in, 'centres in.'

647. **Ruinis:** dat.=abl. of separation.

648. **Pallam,** poetic form of *pallium*, was an outer garment, nearly square, worn over the tunic, commonly made of wool.

Signis etc., 'stiff with golden figures'=*signis aureis.*

649. **Velamen:** usually translated, 'a veil.' Kennedy thinks it is a light exterior *robe* or *shawl.*

Acantho: the golden threads of the embroidery imitated the leaves and flowers of the yellow acanthus.

650. **Ornatus:** in apposition with *pallam* and *velamen.*

Mycenis: for Greece. Helen belonged to Sparta.

651. **Peteret** has its final long by *ictus.*

654-5. **Maxima,** 'eldest': supply *natu.*

Collo monile bacatum, 'a pearl necklace': *collo,* dat. of reference.

Duplicem etc. The coronet had two circlets,—one adorned *with gems*, the other *golden. Gemmis:* one editor says this is an abl. of *manner;* another, an abl. of *material;* still another, an abl. of *cause.*

658. **Faciem et ora,** 'in form and features.'

659-660. **Donisque** etc., 'and by his gifts may inflame the queen to frenzy': notice the *prolepsis* in *furentem.*

Ossibus: dative.

Ignem: the flame of love.

661. **Quippe** etc. With our reading the verse is closely connected with the preceding. Some editors place a period after *ignem* and join this verse with the next.

Domum ambiguam, 'the treacherous race': compare vv. 348-368; also v. 671, *Junonia hospitia.*

Bilingues: the Tyrians were 'double-tongued' in two senses. (1) They spake Greek and Punic. (2) They were treacherous, if there was any basis for the Roman proverb—*Punica fides*—a synonyme for duplicity.

662. **Urit:** supply *eam*, 'troubles her.'

Recursat: the promises of Jupiter had relieved Venus for a time.

664. **Vires—potentia**: in apposition with *nate.*

Solus: a nom. in app. with a voc.

665. **Typhoia tela**: the thunderbolts with which Jupiter overpowered Typhoeus.

Temnis: indicating the resistless power of love.

666. **Tua numina**, 'thy divine aid.'

Posco: Venus claims her son's aid as a mother's right.

667-9. **Ut . . . . jactetur**: the so-called indirect question with *nota (sunt).*

Jactetur: the final becomes long by the *ictus.*

Nota=*notum*: neuter plural for singular in imitation of the Greek.

671-2. **Junonia hospitia.** As Juno is the patron goddess of Carthage, Venus suspects Carthaginian hospitality.

Vertunt: so-called ind. question again.

Cardine: ablative on account of the notion of time contained in it.

674. **Quo numine**: she is thinking of Juno.

675. **Mecum**, 'with me'=as well as I.

676. **Qua**: adv. Some supply *ratione.* This clause (of ind. question) depends on *accipe mentem.*

677-8. **Regius puer**: Ascanius.

Accitu, 'at the call': abl. of cause.

Cura: in app. with *puer.*

679. **Pelago restantia**, literally, 'remaining from the deep': abl. of separation.

680. **Sopitum somno**, 'buried in sleep': abl. of manner.

Super is often almost=*ad* where high places are mentioned. When does *super* govern the abl.?

682. **Mediusve occurrere**, 'or to interpose to prevent': *medius*=*obviam.*

683-4. **Tu**: in contrast with *hunc*, v. 680.

Faciem illius falle dolo, 'counterfeit his form.'

Non amplius: "the comparatives *plus*, *minus*, *amplius*, *longius*, are often used with words of measure or number with-

out affecting their case (being in a kind of apposition)."

Notos: as Cupid is himself a boy.

685. **Gremio**: dat.=*in gremium*.

686. **Laticem Lyaeum**, 'the liquid of Bacchus', i.e., wine. Bacchus was called Lyaeus (Grk. Λυαῖος) as he frees the mind from care—λύειν.

688. **Inspires**: after *ut* of v. 685.

Veneno: the poison of love.

690. **Gressu**: abl. of manner.

Gaudens: the mischief-making god.

691. **At** denotes transition as in vv. 267, 305.

Ascanio: dat. of reference.

692. **Fotum gremio**, 'fondled in her bosom.'

693. **Idaliae**=*Idalium* of v. 681.

694. **Adspirans**, 'breathing fragrance.'

Floribus—umbra: ablatives of means with *complectitur*.

695. **Dicto parens**, 'obedient to instructions.'

696. **Tyriis**: poetic dat.=*ad Tyrios*.

Duce Achate: abl. absolute. Some say abl. of cause.

697-8. **Venit**: the scansion shews that this is the historical present—'when he arrives the queen has already reclined on the gilded couch with its splendid draperies and has taken her place in the midst.'

Aulaeis: abl. of description with *sponda*.

Aurea: scanned as a dissyllable by *Synizesis*.

Locavit: supply *se*.

700. **Discumbitur**: used impersonally; *dis-* signifying their respective places.

Strato super ostro—literally, 'on the spread purple.' *Super* in prose means 'concerning' when it governs the abl.

The whole description of the banquet is anachronistic. Virgil describes the customs of his own times.

701. **Cererem**: by metonymy for *panem*.

Canistris, 'from baskets.' Or is it 'in baskets' as Frieze says?

702. **Tonsis mantelia villis**, 'towels with close-shorn nap': *villis*, abl. of description.

703-4. **Intus:** the inner apartments where the food is preparing.

Quinquaginta famulae: supply *sunt.* Kennedy remarks that the duties of Queen Dido's banquet employ fifty cook-maids, a hundred maids in waiting, and a hundred footmen in waiting.

Quibus etc.: supply *est*—'whose care it is to arrange in order the long list of viands' before they are carried to the banqueting-hall. Conington makes *longam* refer to time,—'long provided.' Most codd. have *longo*, with *ordine.*

Flammis adolere Penates: to sacrifice to the Penates by keeping the hearth-fire burning—i.e., for culinary purposes. Some editors think it means, 'to worship the household gods by incense',—a frequent accompaniment of a hospitable banquet.

706. **Qui:** masc. referring to *aliae* and *ministri.*

Onerent—ponant: subj. of purpose.

707. **Necnon:** two negatives make an affirmative.

Per limina laeta, 'throughout the joyous halls': *limina* by synecdoche for *domus.*

708. **Toris pictis,** 'on embroidered couches.'

711. **Pallam** etc.: see vv. 648-9.

712. **Pesti:** Dido's love for Aeneas was the cause of her suicide.

713. **Mentem:** synecdochical acc.

Tuendo: abl. of gerund. (cause).

715. **Complexu:** locative abl. Some say abl. of separation.

716. **Genitoris amorem:** an ambiguous phrase. The genitive may be subjective or objective. If the former—'his father's love for him': if the latter—'his love for his father.'

717. **Oculis:** abl. of means.

718-9. **Inscia Dido:** some editions have a colon before *inscia.* Without the colon strong pathos is expressed in the mention of Dido's name after the subject has been introduced in *haec.* Translate: 'miserable Dido, not knowing what a powerful god is plotting against her.'

Many editions have the reading *insideat*, 'is sitting upon her'—explained by *gremio fovet.* With either reading we have the subj. of ind. question after *inscia.*

720. **Acidaliae:** Venus.

Abolere Sychaeum, 'to blot out the remembrance of Sychaeus.'

721. **Vivo amore:** as opposed to her love for her dead husband.

Praevertere, 'to preoccupy.'

722. Translate: 'her feelings long dormant and her long inactive love.'

723. **Prima quies:** supply *est,* which is accompanied by the dat. *epulis.*

Mensaeque remotae: see v. 216.

724. **Vina coronant:** it was a custom at feasts to place wreaths around the *pocula* or drinking-cups.

725. **Vocem volutant:** they sing.

726. **Laquearibus aureis:** abl. of place or of separation. The *laquearia* or *lacunaria* were the hollow spaces in the ceiling between the intersecting beams. These spaces were usually ornamented by painting or gilding.

Notice the *synizesis* in the last foot of this verse.

729. **Pateram:** a shallow bowl.

Belus: probably the founder of the family;—not the father of Dido.

730-1. **A Belo soliti**=*orti a Belo soliti implere.*

Nam etc., 'for they say that thou dost protect the rights of guests.'

Jupiter is invoked as the god of hospitality—Lat. *Jupiter hospitalis*—Grk. Ζεὺς ξένιος.

732. **Tyriis:** dat. with *laetum.*

733. **Velis:** subj. of a wish.

Hujus: supply *dici.*

Minores: supply *natu.*

734. **Bona Juno:** invoked as the tutelary goddess of Carthage.

735. **Coetum celebrate faventes,** 'celebrate this gathering with fair-omened words.' Kennedy thinks the passage means—'hold the feast (*convivium*) with friendly spirit.'

736. **Laticum libavit honorem,** 'poured out an honoring libation of liquor.'

737. **Libato,** 'when the libation had been poured': the participle is used alone as an abl. absolute.

Summo tenus ore, 'with the very tips of her lips.'

738. **Impiger,** 'quickly', qualifies the act.

739. **Pleno se proluit auro,** 'drenched himself in the brimming goblet of gold.'

740-1. **Proceres :** supply some verb, as *bibunt.*

Cithara etc., 'the long-haired Iopas on his gilded lyre pours forth in loud strains etc.' *Crinitus :* as a votary of the god of the lyre, the long-haired Apollo.

Quae : a better reading than *quem.*

Atlas : as Mt. Atlas is in Africa, the poet makes Atlas, the mythical astronomer, the teacher of the African Iopas in natural science.

742. **Labores,** 'eclipses.'

743. **Unde :** supply *sint.*

Ignes, 'lightnings.'

744. See PROPER NAMES.

745. **Quid** etc. The general meaning is—Why the days are short in winter or why the nights are short in summer. Conington would make the second part—Why the nights are long in winter. The interpretation hinges on *tardis.* Does it mean 'slow in coming' or 'slow in going'?

These two verses are reproduced from Georgics II, 481-2.

747. **Ingeminant plausu,** 'applaud again and again.'

749. **Longum amorem,** 'a long draught of love.'

750. **Super,** 'concerning.'

751. **Aurorae filius :** Memnon, slain by Achilles.

752. **Diomedis equi :** the steeds taken from Rhesus.

Quantus : this may refer to stature or to renown.

SYNONYMES.

Aër, the lower atmosphere; *aether*, the upper pure air.

Aeternus, without beginning or end; *sempiternus*, lasting as long as time, everlasting; *perpetuus*, lasting.

Alter, one of two; *alius*, one of more than two.

Ambo, 'both' as the halves of a pair; *duo*, 'two' without any special reference; *uterque*, 'both' referring to the two units.

Amittere, simply 'to lose'; *perdere*, 'to lose' by the exercise of one's own will.

Amplius refers to extent, quantity, duration; *magis*, to quality; *plus*, to number.

Animus, the mind as the seat of the passions; *anima*, the vital principle, the soul; *mens*, the thinking faculty.

Ara, the general term for an altar; *altaria*, high altars, ornamented with splendor, erected for sacrifices to the superior gods.

Astrum, any of the heavenly bodies; *stella*, a star; *sidus*, a constellation, or one of the heavenly luminaries.

Atque. *Et* is the general connective. *Que*, enclitic, marks a closer connection: *Atque* or *ac* gives importance to what follows.

Aut marks a sharp distinction; *vel*, an unimportant difference; *an* is used for 'or' only in questions.

Carere, to be without; *egere*, to need; *indigere*, stronger than *egere*.

Cernere, to see clearly; *videre*, simply to see; *spectare*, to look at something that interests the mind; *intueri*, to gaze on

something that interests the soul; *aspicere*, to behold, with or without a purpose.

Ceteri, all the rest, in opposition to those first named; *reliqui*, those that remain, the rest; *alii*, others.

Clipeus, a small round shield for infantry; *parma*, smaller, for cavalry; *scutum*, a large shield,—also the great oblong, hide-covered shield; *ancile*, the sacred oval shield, and also that made like it; *pelta*, a small, light shield in the shape of a half-moon.

Concilium, a council; *consilium*, counsel.

Cruor, blood gushing from the body or blood when shed; *sanguis*, blood in the body.

Cuncti, all actually united; *universi*, all collectively; *omnis*, of units making up a whole; *totus*, of a whole as made up of units.

Decus, that which adorns or honors; *decer*, that which is becoming.

Dives, rich; *locuples*, well-off, (often) rich in lands.

Donum, a gratuitous gift; *munus*, a reward.

Dulcis, sweet to the taste; *suavis*, sweet to the smell; *amoenus*, agreeable to the eye; *jucundus*, pleasant (in a general sense).

Epulae is the general word for a meal, frugal or sumptuous, at home or in public; *convivium*, a social meal; *dapes*, a religious meal; *epulum*, a meal in honor of something, a festival; *comissatio*, a revelling.

Facies, the face, which does not change; *voltus*, the countenance, which changes.

Fama, intelligence somewhat authentic; *rumor*, an unauthentic report.

Fari, to use articulate speech; *loqui*, to speak as an intelligent being; *dicere*, to express one's ideas in order; *aio*, to assert, as opposed to *negare*; *inquam*, introduces the direct form of speech.

Fortuna is fortune, a sort of deity that influences human affairs from personal like or dislike; *fors*, blind chance; *sors*, the means of determining fate,—a lot, and so fate itself.

Fructus is a general word, spoken of land as well as of trees; *fruges*, usually applied to produce of the earth.

Frustra, in vain, referring to the frustration of the hopes of the subject; *nequidquam*, to no purpose, with no result.

Flumen, a general term; *rivus*, a brook; *amnis*, a broad, deep river; *fluvius*, opposed to stagnant water.

Fulmen, lightning that strikes the earth, a thunderbolt; *fulgur*, a momentary flash of lightning.

Haud, not at all, most frequently with adverbs; *non*, not, ordinary neg. adv.

Homo, a human being, man or woman; *mas*, the male, as opposed to *femina*, the female; *vir*, the man, as applied to the sterner and stronger sex, opposed to *mulier; vir* is also applied to a distinguished man.

Interea refers to a space of time, the whole interval: *interim*, to a point of time, or to a momentary affair.

Ira, anger, as a passion; *iracundia*, habitual inclination to anger.

Jubere, to order, with the notion that the person has a right to order; *imperare*, to command with power; *praecipere*, to direct, on account of superior knowledge; *mandare*, to give a commission; *edicere*, to declare officially.

Juventus, a collection of youth; *juventa*, the time of youth; *Juventas*, the goddess of youth.

Lex, a law; *rogatio*, a bill; *jus*, right, justice, written or unwritten law.

Licet, it is permitted by human law: *fas est*, it is permitted by divine law.

Litus, the shore of the sea; *ripa*, the bank of a river; *ora*, the coast, the land bordering on the sea.

Meminisse, denotes a state of the mind; *reminisci* and *recordari*, an act of the mind,—the former a momentary act,—the latter one of some duration.

Metuere, expresses an anxious fear; *timere*, to fear imminent danger; *vereri*, expresses a humble, respectful fear; *formidare*, to dread.

Misereri, to feel compassion; *miserari*, to express one's feeling in words.

Magnus, great; *grandis*, with the accessory notion of intrinsic strength; *ingens*, denotes excessive greatness; *immanis*, as exciting fear; *vastus*, as wanting regular form.

Mœnia, walls for defence; *murus*, any kind of wall; *paries*, the wall of a building; *maceria*, the wall of an enclosure.

Nemus, a pleasant grove with pasture; *ilva*, a wood with reference to the timber; *saltus*, a wild wood among the mountains. *Lucus*, a sacred wood.

Nisi introduces an exception *si non* introduces a negative condition.

Novus, new, as opposed to ancient, *antiquus; recens*, new, as opposed to what has existed for some time, *vetus*.

Opes, wealth as a means of obtaining influence; *divitiae*, wealth as a means of self-gratification; *gazae*, the treasures of a king or prince.

Pelagus, the sea, the main, with reference to its extent; *mare*, as opposed to the land; *æquor*, with reference to its plain surface; *pontus*, with reference to its depth; *fretum*, a frith, a narrow sea.

Penates, guardian deities of the household and of the state considered as a collection of households. The *Lares*, tutelar deities of a house or hamlet or state, were included among the Penates, but there were other Penates. Jupiter, Juno and Vesta were worshipped among the Penates. Varro tells us that the number of the Penates was countless.

Poscere, to demand, with a feeling of right or power; *flagitare*, to demand with passion; *postulare*, to demand as a quiet utterance of a wish and will; *exigere*, to demand quietly as a just claim; *petere*, to ask, with special reference to the object; *rogare*, to ask, with special reference to the person applied to.

Primum, firstly, has reference to order or arrangement; *primo*, at first, has reference to time.

Promittere, to promise, at the request of another; *polliceri*, to promise from a free impulse; *spondere*, in a solemn manner; *recipere*, to take upon one's self as an act of generosity.

Pronus, bent forwards; *supinus*, bent backwards, lying on the back.

Pugna, any conflict, from a single combat to a pitched battle; *prœlium*, an engagement, action, or skirmish; *acies*, an army drawn up in battle-array, a conflict between two marshalled hosts.

Repente, suddenly, of something not expected; *subito*, suddenly, of something not foreseen; *extemplo*, without delay.

Scelus, a wicked deed; *flagitium*, a disgraceful crime; *culpa*, a fault (a mild term); *vitium*, any flaw, blemish, or fault.

Scopulus, a crag, rough and pointed; *rupes*, a steep, high rock; *saxum*, a large rock of any form; *lapis*, a stone, with reference to its material substance.

Sed marks direct opposition; *autem*, moreover, denotes a transition; *at* puts the emphasis on what follows.

Sic relates to what precedes; *ita*, to what follows.

Similis denotes mere resemblance; *æqualis*, absolute equality *par*, such congruity as makes one thing a match for another.

Sinere, to let go, not to stop; *pati*, not to prohibit; *permittere*, to give permission.

Socius, one bound by a common interest; *consors*, a sharer of the same fortune; *sodalis*, a companion in pleasure; *comes*, a travelling companion.

Tellus, the earth as the imagined centre of the universe; *terra*, the earth, as one of the four elements; *solum*, as a solid element, opposed to water; *humus*, the lowest part of the world, as opposed to the sky.

Templum, the whole temple with its environs; *aedes*, the one principal building only; *fanum*, the temple as a consecrated spot; *delubrum*, the shrine.

Tutus, of one who is safe; *securus*, of one who thinks himself safe; *salvus*, safe and sound; *sospes*, points to the protection of a higher power; *incolumis*, unhurt and untouched.

Urbs, a city with reference to its buildings; *oppidum*, a fortified town; *civitas*, a state,—men living under the same laws.

Velle, to wish, to be willing; *optare*, to express this wish: *cupere*, to desire eagerly; *expetere*, to express this desire: *avere*, to long for: *gestire*, expresses a delighted anticipation.

Ventus, a wind; *procella*, a squall; *tempestas*, a complete storm; *aura*, a gentle breeze.

Vocare, *appellare*, *nominare*, are all 'to call'; besides this, *vocare* means to summon,—*appellare*, to name, and to appeal to,—*nominare*, to name (for distinction), to appoint.

INDEX OF PROPER NAMES.

Abas, antis, m. A Trojan; one of the companions of Æneas.

Acestes, æ, m. A son of the river-god Crimisus by Egesta or Segesta, a Trojan woman. He received Æneas as a kinsman.

Achates, i, m. Achātes; the trusty companion of Æneas.

Achilles, is, (i or ei), m. Son of Peleus, King of Thessaly, and Thetis, a goddess of the sea. Achilles was the hero of Homer's Iliad. He was the bravest of the Greek leaders in the siege of Troy. His quarrel with Agamemnon gave victory to the Trojans till the death of Patroclus. He returned to the field to avenge the death of his friend and slew in single combat Hector, the chief warrior of Troy. Achilles was killed in battle at the Scaean gate.

Achivi, orum, m. plur. [*Achivus*, Greek], the Greeks.

Acidalia, æ, f. Acīdălĭa; an epithet of Venus, from the fountain Acidalius in Boeotia where the Graces, daughters of Venus, used to bathe.

Aeacides, æ, m. Aeăcĭdes; a male descendant of Æacus,—especially Achilles his grandson. This patronymic was given also to Peleus, Pyrrhus, and Perseus.

Æneadæ, arum, m. pl. The companions of Æneas.

Æneas, æ, m. The son of Anchises and Venus. He belonged to the royal family of Troy, being the great grandson of Tros. (See MISCELLANY.) He did not take part in the Trojan war until Achilles stole his flocks from Mt. Ida. In the war he and Hector were the chief heroes on the Trojan side. Homer makes no reference to the wanderings of Æneas after the fall of Troy. Indeed, he intends us to imagine that Æneas and his family succeeded the house of Priam as the ruling dynasty of Troy. After the fall of the city, according to the post-Homeric story, Æneas withdrew to Mt. Ida with his friends and the images of the gods, especially the *Palladium*, the statue of Pallas. Hence he set

out on his peregrinations. (See MISCELLANY.) His anachronistic visit to Carthage has been already noticed. After his second visit to Sicily he landed at Cumæ in Italy and thence proceeded to Latium. He called the place of debarkation, Troy. Latinus, king of the natives, prepared to make war against him, but afterwards formed an alliance with him. Æneas founded a city, called Lavinium after Lavinia (the daughter of Latinus), who became his wife. A war broke out between Latinus and Turnus, king of the Rutuli, in which both of these heroes lost their lives. Æneas then became sole ruler of the Latins and the Trojans; but his sovereignty was ephemeral, as he soon afterwards fell in a battle with the Rutulians. After death he was worshipped under the title of Jupiter Indiges.

Aeolia, æ, f. Aeŏlĭa; the country of the winds, a group of islands off the Italian coast (now *Lipari Islands*).

Aeolus, i, m. Aeŏlus; the god of the winds.

Africus, i, m. Afrĭcus; the S. W. wind.

Agenor, ŏris, m. Agēnor; king of Phoenicia, father of Cadmus and Europa, and ancestor of Dido.

Ajax, ācis, m. Ajax; the name of two distinguished Greeks. (1) Ajax Telamonius, son of Telamon and brother of Teucer, who contended with Ulysses for the arms of Achilles and when the former obtained them became insane and killed himself. (2) Ajax Oileus, son of Oileus king of the Locri, who having offered violence to Cassandra was punished by Pallas.

Alba, æ, f. [albus: the white town]. Alba Longa; the mother city of Rome, built by Ascanius, the son of Æneas.

Albanus, a, um, adj. *Alban.*

Aletes, is, m. [wanderer]. Aletes; one of the companions of Æneas.

Amazonis, ĭdis, f. *An Amazon*, one of a fabled nation of female warriors who dwelt on the banks of the river Thermodon in Asia Minor. Under their queen Penthesilea the *Amāzŏnes*

Atlas, antis, m. A king of Mauritania, son of Iapetus and Clymene, a lover of astronomy; changed by Perseus, with the aid of Medusa's head, into a high mountain. [Ἄτλας, Mighty Bearer.]

Atridae, arum, m, pl. Atrīdae; the sons of Atreus, Menelaus and Agamemnon.

Aurora, ōræ, f. The goddess of morning, daughter of Hyperion, wife of Tithonus, and mother of Memnon. [Akin to aurum and Gr. αὐώς = ἠώς.]

Bacchus, i, m. A son of Jupiter and Semele, the god of wine and of poets.

Belus, i, m. [same root as *Baal*] The name of several ancestors of Dido.

Bitias, æ, m. A Carthaginian nobleman at Dido's court.

Byrsa, æ, f. The citadel of Carthage.

Cæsar, ăris, m. A family name in the gens Julia; especially (1) *C. Julius Cæsar;* (2) *C. Julius Cæsar Octavianus Augustus*, the Roman emperor, the friend and patron of Virgil. [Several derivations of the name are given: (1) *caedo*—a caeso matris utero—; (2) *caesaries*, as born with hair; (3) *caesius*, bluish-gray, the color of the skin.]

Caicus, i, m. Caīcus; one of the companions of Æneas.

Capys, yos (y short), m, a companion of Æneas, said to have founded Capua.

Carthago, ĭnis, f. *Carthāgo*; better *Karthago*; a city of Northern Africa, once the rival of Rome. It was destroyed by Scipio the younger in 146 B.C. [New Town].

Cerealis, āle, adj., [Ceres], *of Ceres, wheaten.*

Ceres, ĕris, f. The goddess of agriculture, daughter of Saturn and mother of Proserpine. [from cer, root of cresco; Sans. root KRI, to create.]

Cloanthus, i, m. One of the followers of Æneas.

Cupido, īdĭnis, m. [*cupio*, I desire] Son of Venus, god of love.

Cyclopeus, a, um, adj. *Of the Cyclopes*, a savage race of people on the coast of Sicily having but one eye in the middle of

Eurus, i, m. The S. E. Wind.

Ganymedes, is *and* i, m. Ganymēdes; a son of Laomedon, or, according to Homer, a son of Tros, who on account of his beauty was carried off by Jupiter's eagle from Mt. Ida to heaven, and there made Jupiter's cupbearer instead of Hebe. There is a corrupted Latin form, *Catamitus*. [γάνυμαι μήδεα, the maker of gladness.]

Grai, orum, m. pl. *The Greeks.*

Gyas, æ, (acc. Gyan) m. One of the companions of Æneas.

Harpalyce, es, f. A female warrior of Thrace, daughter of Harpalycus.

Hebrus, i, m. A river of Thrace. (now *Maritza.*)

Hector, ŏris, m. Son of Priam and Hecuba, husband of Andromache, the bravest of the Trojans, slain by Achilles. [ἔχω, *I hold*, i. e., the Stay of Troy.]

Hectoreus, a, um, adj. *Of Hector, Trojan.*

Helena, æ, f. *Hĕlĕna; Helen*, the famous daughter of Jupiter and Leda, and the wife of Menelaus. Her abduction by Paris was the cause of the Trojan war.

Hesperia, æ, f. *Italy*. Sometimes Spain is designated by the same name. [Ἕσπερος, evening.]

Hyades, um, f. plur. A group of seven stars in the head of Taurus. (Pure Latin *Suculæ*.) They were fabled as daughters of Atlas and sisters of Hyas and the Pleiades. [ὕω, to rain; or ὗς, a pig].

Hymenæus, i, m. Hymen; the god of marriage. Plural: *Marriage, wedlock.* [ὑμήν.]

Idalia, æ, .; **Idalium**, i, n. A town and grove of Cyprus, sacred to Venus.

Ilia, æ, f. A poetical name of Rhea Silvia, daughter of Numitor, and mother of Romulus and Remus.

Iliacus, ăca, ăcum, adj. *Trojan.*

Iliades, ădum, f. pl. *Trojan women.* [Ilias, ădis, a Trojan woman.]

Ilione, es, f. Ilĭŏne; the eldest daughter of Priam, married to Polymnestor, king of Thrace.

Ilioneus, ei, (acc. ea), m. Ilĭŏneus; one of the followers of Æneas. [A man of Ilion].

Ilium, i, n. Another name of *Troy*, city of Ilus.

Ilius, a, um, adj. = *Iliacus*.

Illyricus, a, um, adj. *Of Illyria*, a region east of the Adriatic, north of Greece.

Ilus, i, m. (1) The mythical founder of Ilium, grandfather of Priam: (2) The original name of Iulus or Ascanius.

Iopas, æ, m. A Carthaginian bard.

Italus, a, um, adj. *Italian*. [ἰταλός, bull].

Italia, æ, f. *Italy*.

Iulus, i, m. Iūlus; a name of Ascanius, son of Æneas. [ἴουλος, down.]

Julius, ii, m. A name of the Roman *gens Julia*. (See Cæsar.)

Juno, ōnis, f. The daughter of Saturn, queen of the gods, and wife of Jupiter. She was patroness of the Greeks against Troy. [prob. for *Jovino*, akin to *Juppiter*].

Junonius, a, um, adj. *Of Juno*.

Juppiter, Jovis, m. The son of Saturn and Rhea, and king of the gods; the Greek Zeus; styled *Optimus Maximus*. [Prob. a contraction of *Diespiter*,—*dies*, an Umbrian prolongation of *Dis*, deity, and *pater*: others make the first part an old nom. *Jovis* = Sans. *dyo*, to shine].

Karthago: see Carthago.

Latinus, a, um, adj. *Of Latium, Latin*.

Latium, ii, n. A district of Italy, south of the Tiber. [Akin to lătus, πλατύς, so flat-land: the ancients referred it to *latēre* because there Saturn lay concealed from his son].

Latona, æ, f. Lātōna; daughter of Cœus and Phœbe,—the mother of Apollo and Diana.

Lavinium, ii, n. Lāvīnĭum; a city of ancient Italy, in Latium, near the sea-coast, founded by Æneas in honor of his wife Lavinia. (now *Pratica*).

Lavinius, a, um, adj. *Lavinian*. *Of Lavīnium*. Another from is **Lavinus**.

Leda, æ, f. The mother of Helen and Castor and Pollux.

Liburni, orum, m. pl. A nation of Illyria on the eastern side of the Adriatic.

Libya, æ, f. *Africa.*

Libycus, a, um, adj. *Libyan, African.*

Lyaeus. a, um, adj. *Of Bacchus.* [λύω, I loose.]

Lycii, orum, m. pl. *The Lycians.* [Lycia: a district of Asia Minor].

Lycus, i, m. A companion of Æneas.

Maia, æ, f. Daughter of Atlas and Pleione, and the mother of Mercury by Jupiter.

Mars, tis, m. The Latin god of war, father of Romulus and Remus by Rhea Silvia. From him was named the month of *Martius* March.

Mavortius, a, um, adj. *Of Mars.* [from *Mavors*, old and poetic name for Mars].

Memnon, ŏnis, m. Son of Tithonus and Aurora, and king of the Ethiopians. It is said that his arms were made by Vulcan at the request of Aurora.

Mercurius, ŭrii, m. The son of Jupiter and Maia, the messenger of the gods; as a herald, the god of dexterity; in speaking, of eloquence; the bestower of prosperity; the god of traders and thieves; the presider over roads; the conductor of departed souls to the Lower World. [*Merx*, gain.]

Musa, æ, f. *A Muse;* one of the nine goddesses of the liberal arts.

Mycenæ, arum, f. pl. A city of Argolis, N. E. of Argos. Under Agamemnon it was the principal city of Greece. [Homer describes it as "in a recess of the Argive land": μυχός, a recess.]

Neptunus, i, m. The sea-god. The Greek Poseidon. Son of Saturn and Ops, and brother of Jupiter and Pluto. He was favourably disposed towards Æneas and his followers in their wanderings over the deep. [Usually derived from νίπτομαι, *to bathe*].

Notus, i, m. The South Wind. Used by the poets for any wind. [Compare νοτίς moisture.]

Oenotrus, a, um, adj. *Of the Oenotri, Oenotrian.* The Oenotri were a Pelasgic people who settled in the south-eastern part of Italy. [Akin to οἶνος].

Oileus, ei *and* eos, m. A king of Locris, father of Ajax.

Olympus, i, m. A mountain on the northern frontier of Thessaly, the fabled abode of the gods: so, *the heavens.* (Now *Lacha*).

Oreas, ădis, f. A mountain-nymph, *Oread.* [ὄρος, mountain].

Oriens, ntis, m. *The East*, the quarter of the rising sun (*oriens*).

Orion, ōnis, m. A mythic hunter of antiquity placed in the heavens as a constellation, the rising and setting of which was said to be attended by storms.

Orontes, is *and* i, m. A chief of the Lycii; one of the companions of Æneas.

Pallas, ădis, f. The Greek name of the Roman Minerva; the goddess of war and wisdom. [(1) Πάλλειν, to brandish; (2) *Pallas*, a giant slain by her; (3) Πάλλαξ, a virgin].

Paphos (us), i, f. A city in the island of Cyprus, sacred to Venus.

Parca, æ, f. One of the three goddesses of fate. (See MISCELLANY). [(1) Root Πλεκ of Πλέκω; (2) *parco*; (3) *partior*].

Paris, ĭdis, m. A son of Priam and Hecuba. He carried off Helen and thus caused the Trojan war. He was also called *Alexandros.* He fell in the war by the arrow of Philoctetes.

Parius, a, um, adj. *Parian*, of Paros, one of the Cyclades, famous for its white marble.

Patavium, ii, n. A city of Gallia Cisalpina, founded by Antenŏr, the birth-place of the historian Livy. (now *Padua*).

Pelasgus, a, um, adj. *Of the Pelasgi; Greek.* Masc. plur., *the Greeks.*

Penates, ātium, m. plur. See SYNONYMES. [From root *pa*, whence *pascor*; also *penus*, provisions].

Penthesilea, æ, f. Penthĕsīlēa; the queen of the Amazons, who fought in the Trojan war against the Greeks, and was slain by Achilles.

Pergama, orum, n. plur. The citadel of Troy; thence *Troy.*

Phoebus, i, m. A poetical appellation of Apollo as the god of light. [Φοῖβος, the Radiant, fr. φῶς, light].

Phoenices, um, m. plur. *The Phoenicians:* the inhabitants of Phoenicia, the coast-land east of the Mediterranean. The Phoenicians were celebrated as the earliest navigators and as the founders of many colonies, especially of Carthage. Tyre and Sidon were the chief cities of Phoenicia.

Phoenissa, æ, f., adj. *Phoenician.* As a noun; *Dido.*

Phryges, um, m. plur. *The Phrygians;* the people of Phrygia in Asia Minor. Also *Trojans.*

Phrygius, a, um, adj. *Phrygian; Trojan.*

Phthia, æ, f. A city and district of Thessaly, the home of Achilles.

Poeni, orum, m. pl. *The Carthaginians*, as in origin they were Phoenicians.

Priamus, i, m. Son of Laomedon, and last king of Troy. When Troy was taken by Hercules, Priam, then Podarces, was made prisoner, but he was ransomed by his sister Hesione. He changed his name to Priamus [πρίαμαι, *to ransom*]. He reigned for many years in Troy. The conduct of his son Paris brought the Greeks to Asia. Troy fell after a long siege, and amid the ruin of his city Priam was slaughtered by Pyrrhus, son of Achilles.

Punicus, a, um, adj. *Punic, Carthaginian.* [from Poeni].

Pygmalion,, ōnis, m. Son of Belus, king of Tyre; brother of Dido.

Quirinus, i, m. Quĭrīnus; the name given to Romulus after his deification. [from *Quiris* for *Cures*, a Sabine town].

Remus, i, m. Rĕmus; the twin-brother of Romulus.

Rhesus, i, m. A king of Thrace whose horses were carried off by Ulysses and Diomed. See note on v. 469.

Roma, ae, f. *Rome;* a city of central Italy on the banks of the Tiber, the capital of the Roman empire. [akin to ῥώμη, strength; or connected with ῥέω.]

Syrtis, is, f. The name of two sand-banks on the north coast of Africa,—*Syrtis Major* Gulf of Sidra), and *Syrtis Minor* (Gulf of Cabes). (The ancient writers derived the word from σύρω, to drag.—It is probably akin to the Arabic *sert*, a desert.)

Teucer, cri, m. (1) An ancient king of Troy; (2) A son of Telemon king of Salamis, and brother of Ajax.

Teucri, orum (ûm, v. 555), m. pl. *The Trojans.*

Threissa, æ, adj. f. *Thracian.*

Tiberinus, a, um, adj. *Of the Tiber*, a river of Italy on which Rome was built.

Timavus, i, m. Tĭmāvus; a river between Istria and Venetia.

Trinacrius, a, um, adj. *Belonging to Trinacria* or Sicily. The island received the name Trinacria from its three promontories,—Lilybæum, Pelorus, Pachynus. (Τρεῖς, three; ἄκρα, a promontory).

Triones, um, m. pl. The seven stars near the North Pole, called Charles's Wain, also the Great and Little Bears—*Ursa Major* and *Minor*—for the more usual *septemtriones,—septem* and *trio*, an ox. [trio, according to Müller=strio, Sans. root STRI, to scatter.]

Triton, ōnis *or* ōnos, m. A sea-god, son of Neptune, represented as blowing a shell.

Troilus, i, m. Trōĭlus; a son of Priam, slain in the Trojan war by Achilles.

Troius, a, um, adj. *Trojan.*

Troja, æ, f. *Troy;* also *Ilium;* the capital of Troas; its citadel was called Pergama. The city was fabled to have been built by the gods Apollo and Neptune. It was destroyed by the Greeks after a ten years' siege. [Tros.]

Trojanus, a, um, adj. *Trojan.*

Tros, ōis, m. A king of Phrygia, from whom Troy took its name. As noun and adj.: *Trojan.*

Tydides, æ, m. *Diomedes*, son of Tydeus.

Typhoius, a, um, adj. *Of Typhōeus*, a giant struck by Jupiter with lightning and buried under Mount Ætna.

MISCELLANY.

I.

ROMAN EPIC WRITERS.

Livius Andronicus, the earliest Roman poet, was a Greek. He flourished about 240 B.C. He wrote an *Odyssey* in the Saturnian verse.

Nævius (264—202 B.C.): wrote an Epic poem on *The First Punic War*. This was also in the old Saturnian metre.

Ennius (239—169 B.C.): was regarded as the father of Roman poetry. He introduced the hexameter among the Romans. His great work was the *Annales*, a history of Rome, an epic in eighteen books.

Terentius Varro (born 82 B. C.): translated the *Argonautica* of Apollonius Rhodius.

Varius, was a contemporary of Virgil. He and Plotins Tucca revised the Æneid. Horace places him in the first class of Epic poets.

Vergilius Maro.

Lucanus (Lucan): born at Corduba in Spain. Flourished, 39—65 A.D. Wrote the *Pharsalia.*

Valerius Flaccus, flourished in the reign of Vespasian. Wrote an unfinished poem, *Argonautica.*

Silius Italicus (born about 25 A.D.). Wrote the *Punica.*

Statius, (61—96 A. D.). Wrote *Silvæ. Thebais, Achilleis.* One of the greatest poets of the Silver Age

II.

THE DACTYLIC HEXAMETER.

The *Dactylic Hexameter* or *Heroic Verse* consists of Dactyls (— ⏑ ⏑) or their metrical equivalents, Spondees (— —). The ictus is on the first syllable of each foot. Each verse consists of six feet. The variations of the scale are:—

´	´	´	´	´	´
— ⏑ ⏑	— ⏑ ⏑	— ⏑ ⏑	— ⏑ ⏑	— ⏑ ⏑	— ⏑
— —	— —	— —	— —		— —

Sometimes we find a spondee in the fifth place. The verse is then called *spondaic.* (See Æneid I., 617).

The ending of a word within a foot produces a *cæsura.* The principal pause in a verse is called the *cæsural pause.* There are sometimes two cæsural pauses. The favorite place for the cæsural pause is after the *arsis* or in the *thesis* of the third foot. When this pause is in the fourth foot there is usually another pause in the second foot. When the pause follows the fourth foot it is called the *bucolic cæsura*, from its prevalence in pastoral poems. When a cæsura comes after the first syllable of a foot it is called the *masculine* or *strong ;* when after the second syllable, the *feminine* or *weak.* The cæsural pause is usually marked in scansion by ||. For metrical terms see Section X.

To aid the tiro, the scansion of the first seven verses of Æneid I. is given in full:

Ārmă vĭ | rūmquĕ că | nō \|\| Trō | jae quī | prīmŭs ăb | ōrīs

Ĭtălĭ | ām fā | tō prŏfŭ | gūs \|\| Lā | vīniăquĕ | vēnīt

See note on this verse.

lītŏră, | mūlt*um* īll*e* | ēt tēr | rīs \|\| jāc | tātŭs ĕt | āltō

um is dropped by *ecthlipsis*: so with all *m* syllables before a vowel.

e in *ille* is suppressed by *elision :* so with every final vowel before a vowel.

vī sŭpĕ | rūm sae | vae \|\| mĕmŏ | rēm Jū | nōnĭs ŏb | īrām;

mūltă quŏ | qu*e* ēt bēl | lō pās | sūs \|\| dūm | condĕrĕt | ūrbēm,

īnfēr | rĕtquĕ dĕ | ōs Lătĭ | ō, ‖ gĕnŭs | ūndĕ Lă | tīnūm,
Ālbā | nīquĕ pă | três, ‖ āt | que āltae | moenĭă | Rōmae.

Nearly all the common variations and peculiarities are exemplified in these verses.

III.

CIVIL CHRONOLOGY OF VIRGIL'S TIMES.

B. C.

69. Tigranes defeated by Lucullus.
68. Pompey's war against the Pirates.
66. Pompey is entrusted with the Mithridatic war.
65. First conspiracy of Catiline.
63. Second conspiracy of Catiline, crushed by Cicero as Consul.
60. Cæsar, Pompey, and Crassus form the *First Triumvirate.*
58. Cæsar's Gallic campaigns begin.
55. Cæsar's first expedition to Britain.
54. Cæsar's second expedition to Britain.
53. Crassus defeated and slain by the Parthians.
51. Cæsar subdues the Gauls.
49. Beginning of the *Civil War* between Pompey and Cæsar.
48. Battle of Pharsalia. Death of Pompey.
47. The Alexandrine war. The *veni, vidi, vici* battle (Zela)
46. Battle of Thapsus.
45. Battle of Munda.
44. Assassination of Cæsar.
43. Octavianius, Antonius and Lepidus form the *Second Triumvirate.*
42. Battle of Philippi. Death of Brutus and Cassius.
36. Defeat of Sextus Pompey.
31. Battle of Actium.
30. Death of Antony and Cleopatra. Octavian supreme.
27. Octavian receives the title of *Augustus.*
23 Death of Marcellus.

IV.

ORIGIN OF THE TROJAN WAR.

(From an article by the Editor, on *Mythic and Historic Apples*).

"Once upon a time in the land of Greece there was a marriage-feast. Such a feast there had never been. Invitations had been sent to all the heroes of the land, all the nymphs of the sea, all the deities of Olympus. Eris alone had not been invited. Myriads flocked to Pelion that day. The halls of Peleus echoed with the sounds of revelry. Over the pavement of gold gods whirled mortals in the dance. Ranged through the long corridors minstrels from many distant isles clashed the cymbal or swept the strings of the tuneful lyre. Meanwhile the slighted Eris, peeping through the casement, had been nursing her wrath and maturing her plot. Among the guests was thrown the direful apple inscribed "To The Fairest." But who was she? The white-armed Juno rose from her golden seat and claimed the apple. The bright-eyed Minerva believed her own charms transcendent. The beautiful Venus was the general favorite. The king of the immortals sent the envious trio across the sea to Paris to decide their dispute. Sad to tell, unblushing bribery was practised even in that pristine age. Juno promised the youth power and wealth; Minerva, glory in war; Venus, the fairest of women for a wife. The goddess of beauty gained the golden apple. But alas! the fairest of women had a husband. Venus, however, cared not for marital rights, and Paris cared as little. Helen was stolen from her husband by the libertine. The chieftains of Greece conspired to recover their country-woman for her husband. Thus began the Trojan war,—a source of woe to many a Grecian maid and many an Asian dame. Interminable has been its sequel of ills. Many a woe-begone student of the Iliad and the Odyssey and the Æneid, peering through the mist of three thousand years, in desperation curses the mischief making apple."

V.

HEROES OF THE TROJAN WAR.

GREEK.	TROJAN.
Achilles,	Acestes.
Agamemnon,	Æneas,
Ajax, son of Oileus,	Anchises,
Ajax, son of Telamon,	Antenor,
Diomedes or Tydides,	Deiphobus,
Menelaus,	Hector,
Pyrrhus or Neoptolemus,	Helenus,
Nestor,	Paris,
Patroclus,	Priam,
Ulysses.	Sarpedon
	Troilus.

VI.

LINEAGE OF ÆNEAS.

1. TEUCER
Batea
married
2. DARDANUS
3. ERICTHONIUS
4. TROS

Ganymedes — 5. ILUS — Assaracus

5. ILUS: 6. LAOMEDON; Themis
Themis married Anchises? — Assaracus: Capys

6. LAOMEDON
7. PRIAM

Capys married Anchises; Anchises married Venus

Hector. Paris. Helenus. Deiphobus. Troilus. Creusa mar. Æneas.

Ascanius
or Iulus.

VII.

WANDERINGS OF ÆNEAS.

Dionysius of Halicarnassus gives us an account of the wanderings of Æneas. Virgil deviates from this account only in the introduction of the Carthage episode. The Greek historian tells us that Æneas visited the following places in his journey from Troy to Latium:—Pallene, Delos, Cythera, Zacynthus, Leucas, Actium, Ambracia, Dodona, Apulia, Sicily, Lucania.

VIII.

ANACHRONISMS IN BOOK I.

1. The Episode of the visit to Carthage.
2. *Biremes* (v. 182).
3. *Theatris* (v. 427).
4. *Tentoria* (v. 469).
5. *Templis* (v. 632).
6. The description of the banquet (vv. 697 seq.).

See notes on the passages indicated.

IX.

FIGURES IN BOOK I.

1. GRAMMATICAL:

Anastrophe: the inversion of the usual order of words.

Anacoluthon: a change of construction in the same sentence, leaving the first part broken or unfinished.

Antimeria: the use of one part of speech for another.

Archaism: the use of old forms.

Asyndeton: omission of conjunctions.

Ellipsis: the omission of a word or words necessary to complete the sense.

Enallage: the use of one word or form for another.

Hendiadys: the use of two nouns with a conjunction instead of one noun with an attributive adjunct.

Hypallage: the use of one case for another.

Pleonasm: the use of needless words.

Prolepsis: the use of a word by anticipation, referring to one or more words afterwards expressed.

Syncope: the omission of a letter or syllable from the middle of a word.

Tmesis: the separation of the parts of a compound word.

Zeugma: the use of a verb with two different subjects or objects when it can be aptly connected with only one.

2. RHETORICAL:

Antithesis: a contrast.

Aposiopesis: a breaking off in the midst of a sentence for rhetorical effect.

Chiasmus: reversing the order of words in corresponding pairs of phrases.

Epexegesis: the repetition of an idea with explanatory additions. The use of this figure is with Virgil a mannerism.

Epizeuxis: the repetition of the same word or words with emphasis.

Euphemism: the mild expression of a painful or repulsive idea.

Metaphor: an implied comparison.

Metonymy: the use of one word for another suggested by it.

Synecdoche: using the name of the part for the name of the whole or *vice versa*.

X.

METRICAL TERMS.

Arsis: the accented part of a foot. Some modern grammarians maintain that by the *arsis* the ancients meant the unaccented part of a foot.

Cæsura: the ending of a word within a foot.

Dactyl: a foot consisting of one long syllable and two short syllables.

Ecthlipsis: the elision of *m* with a preceding vowel before a word beginning with a vowel.

Elision: the striking out of a final vowel before a word beginning with a vowel.

Hexameter, Hexapody: composed of six feet.

Hephthemimeris: a group of seven half feet.

Hiatus: the meeting without contraction or elision of two vowels, one at the end of a word and the other at the beginning of the next word.

Ictus: the stress of the voice laid upon the arsis.

Penthemimeris: a group of five half feet.

Spondee: a foot consisting of two long syllables.

Synalœpha: the same as *elision.*

Synæresis: the contraction of two syllables into one.

Synapheia: elision between two verses.

Synizesis: the blending of two syllables in pronunciation only.

Thesis: the unaccented part of a foot.

Triemimeris: a group of three half feet.

XI.

KINGS OF TROY.

The names of the seven Kings of Troy will be found in VI. above.

XII.

THE TWELVE DI MAJORES.

The names of the twelve Di Majores are given by Ennius in these two verses:

Juno, Vesta, Ceres, Deiana, Minerva, Venus, Mars,
Mercurius, Iovis, Neptunus, Volcanus, Apollo.

(Scan these verses. Remember that the elision of *s* is common among the early Roman poets).

XIII.

THE WINDS.

N., Septemtrio, Ἀπαρκτίας.
N.E., Aquilo, Καικιας, Βορέας. Usually called the N. wind.
E., Subsolanus, Ἀπηλιώτης.
S.E., Vulturnus, Eurus, Εὖρος.
S. (or S.W.), Auster, Νότος.
S.W., Africus, Λίψ.
W., Zephyrus, Favonius, Ζέφυρος. (prop. N.W.)
N.W., Corus or Caurus, Ἀργεστής, Σκίρων.

XIV.

THE MUSES.

Clio: of history.
Calliope: of epic poetry.
Euterpe: of lyric poetry.
Erato: of erotic poetry.
Melpomene: of tragedy.
Polyhymnia: of the mimic art.
Terpsichore: of dancing.
Thalia: of comedy.
Urania: of astronomy.

XV.

THE FATES.

Greek Names: *Clotho; Lachesis; Atropos.*
Latin Names: *Nona; Decuma; Morta.*

They were called *Parcae* by the Romans and Μοῖραι by the Greeks.

According to popular belief Clotho held the distaff; Lachesis spun the thread; Atropos cut it off

XVI.

NOTE ON ORTHOGRAPHY.

The text of the present edition mainly follows Ribbeck's of 1872. Many variations from the common text will be noticed. The principal are these in the order of occurrence, no word being repeated:

Caelestibus, Karthago, volnus, Argivom, Divum, conjunx, caelum, disice, conubio, Oronten, Achati, hiemps, volgus, scaena, succepit, maerentia, maestum, voltu, Juppiter, adloquitur, dicione, adnuis, saecula, artis (for arctis), adstitit, umeris, Sychaeus, adpulit, secutus, adgnovit, totiens, saepsit, ignavom, saeptus, adflictis, umectat, Grai, milibus, pertemptant, adsurgens, paeniteat, voltis, adforet, adflarat, obstipuit, locuta, bacatum, adfatur, inrigat, adspirans, mantelia, temptat, tinguere, cum (for quum).

For convenience the consonant *j* is still retained as a separate character.

XVII.

METRICAL PECULIARITIES.

Peculiarities of metre exist in the following verses of Bk. I.:—

16. *Samo :* final vowel not elided.
41. *Oilei :* synaeresis.
73. *Conubio :* synizesis.
120. *Ilionei :* synaeresis.
131. *Dehinc :* synizesis.
195. *Deinde :* synaeresis.
256. *Dehinc :* synizesis.
308. *Videt : et* long.
332. *Locorum :* synapheia.
405. *Dea :* hiatus.
448. *Nexaeque :* synapheia.
478. *Pulvis : is* long.
521. *Ilioneus :* synaeresis.
559. *Ilioneus :* synaeresis.
611. *Ilionea :* penult. long.
617. *Dardanio :* hiatus and spondaic verse.
651. *Peteret : et* long.
668. *Jactetur : ur* long.
698. *Aurea :* synizesis.
726. *Aureis :* synizesis.

EXAMINATION QUESTIONS.

I.

(From Toronto University examination papers, 1864-84*).*

1. Write a life of Virgil, introducing dates.

2. State the circumstances of the birth and death of Virgil.

3. Where was Virgil born? Mention the dates of his birth and death.

4. What is the modern name of the village in which Virgil was born?

5. Discuss the question as to whether the poet's name was Virgilius or Vergilius.

6. Who were Virgil's instructors?

7. What remarkable coincidence occurs as to the year in which Virgil was born, and that in which he assumed the *toga virilis*?

8. By whom, and for what reason, was the name *Parthenias* given to him?

9. Under what circumstances was Virgil deprived of his farm?

10. "Mantua væ miseræ nimium vicina Cremonæ." Explain.

11. Under what circumstances was Virgil introduced to the notice of Augustus?

12. With what celebrated characters of his time was Virgil intimate?

13. Name some of Virgil's contemporary poets.

14. Where was Virgil's grave? What epitaph did he write for himself?

15. Mention the Minor Poems of Virgil.

16. Give a list of Virgil's writings in chronological order.

17. Give your opinion respecting the true nature and plan of the Æneid.

18. What works did Virgil write before the Æneid?

19. At what periods of his life did Virgil compose his Bucolics, Georgics, and Æneid respectively, and how long was he engaged on each?

20. In what respect may Virgil be considered as subject to Greek influences? and in what respect as independent of them?

21. Describe the character of Virgil as an Epic poet.

22. What model did Virgil follow in the Æneid?

23. What are the chief points of resemblance between Virgil and the model which he followed?

24. What is the subject of the Æneid? What theories have been advanced as to the object of Virgil in writing it? From what sources did he derive his materials for the poem? What are the principal merits and defects of his style?

25. To what extent was Virgil indebted to the old Latin poets?

26. Criticise the anachronism with regard to Dido.

27. What may have been the political object of the Æneid?

28. On what grounds does Niebuhr condemn the Æneid?

29. "Virgil is not an original, but a felonious poet, an unscrupulous borrower, not only from the Greeks, but also from his own countrymen."

How will you reconcile this statement with the fact that Virgil is usually ranked amongst the greatest poets?

30. By whom was the Æneid first published?

31. To whom was the revision of the Æneid entrusted by Augustus?

32. Give examples of Virgil's skill in framing his hexameters to suit the sense.

33. "Chief poet on the Tiber side." To whom do you judge this praise best due, and why?

34. Examine and illustrate the following:—

"The genius of Virgil was barren in creating, great as was his talent for embellishing."

35. How do you account for the incomplete lines in Virgil?

36. Who was the patron of Virgil?

37. Write the full name of Virgil.

38. Epitomize the story of the Æneid.

39. Trace the course of Æneas from Troy to Italy.

40. Mention the principal Roman Epic poets.

41. Compare the first and last six books of the Æneid.

42. State the connection which the Æneid has with the early history of Rome.

(II.)

1. From what authors did Virgil derive the chief materials for Book I.?

2. What anachronisms are observable in this book?

3. Where is the scene of Bk. I. laid?

4. Give the argument of Bk. I.

5. Draw a map of North Africa.

6. Gladstone says: "Virgil's women are slightly masculine and generally of a pronounced type; they are agitated with violent passions and meet with violent ends." Illustrate.

7. Name the principal deities of the Greeks and Romans. What was the state of religion and of public morality in Rome when the Æneid was written?

8. "The wanderings of Æneas remind us of the *Nostos* of Ulysses." Explain. Give an account of these wanderings.

9. Narrate the legend of the Trojan war.

10. Name the principal heroes of the war.

11. Trace the pedigree of Æneas to the founder of the royal house of Troy.

12. Quote the verses (I., 1-7.) containing the subject and plan of the Æneid.

13. Quote the invocation to the Muse (I., 8-11), and compare it with any other invocation in ancient or modern poetry.

14. What was the cause of Juno's hostility towards Æneas?

15. Give the substance of Juno's soliloquy (vv. 37-49.)

16. Where was the realm of Æolus?

17. What was Virgil's model in The Storm of Book I.?

18. What seem to have been the respective functions of Neptune and Æolus, and what caused the conflict of authority?

19. Point out the principal supernatural incidents in Bk. I. What was the state of belief in the supernatural at Rome in Virgil's day and of the poet's individual belief?

20. Describe the character of Æneas as it is developed in this Book.

21. Narrate the story of Dido.

22. Explain the structure of the Dactylic Hexameter. Who introduced it into Latin poetry? In what Latin poem does it appear in its perfection? Why was it not made the heroic metre in English?

23. What Roman Epics existed before the Æneid?

24. Sketch the civil history of the Virgilian Epoch.

25. "Three poets in three distant ages born,
Greece, Italy, and England, did adorn.
The first in loftiness of thought surpassed,
The next in majesty, in both, the last."

—*Dryden.*

Who are the three poets? Give your opinion as to the correctness of Dryden's estimate.

VOCABULARY.

ABBREVIATIONS.

[Only the most difficult of the contractions used in the VOCABULARY are here expanded.]

c = cum........with.
cf = confer.....compare.
P. or part.....participle.
pa............participial adjective.
v. a...........verb active.
v. dep........verb deponent.
v. n...........verb neuter.

ăb (ā), prep. gov. Abl. *From. At, in:* a tergo, *in one's rear* [akin to Gr. ἀπ-ό, Sans. *ap-a*].

ab-do, didi, ditum, dĕre, 3. v. a. [ăb, do]. *to hide, conceal.*

ăb-ĕo, īvi *or* ii, itum, īre, v. n. [ăb, ĕo]. *To depart.*

ăbiens, ăbeuntis, P. pres. of abeo.

ăb-ŏl-ĕo, ēvi *or* ŭi, itum, ēre, 2 v. a. [ăb, denoting "reversal"; obsol. OL-O (=cresco), "to grow."] *To remove from the memory.*

ab-rip.o, ripŭi, reptum, rĭpĕre, 3 v. a. [ab, răp.o] *To seize, to drag away.*

ab-sisto, stĭti, stĭtum, sistĕre, 3 v. n. [ăb, sisto]. *To desist; to cease; to forbear.*

ab-sum, fŭi, esse, v. n. [ab, sum] *To be absent.*

ab-sūmo, sumpsi, sumptum, sūmĕre, 3 v. a. [ăb, sūmo]. *To take away.*

ac; see atque.

ăcanthus, i, m. and f. The plant *bear's foot* [ἄκανθος, "thorn-flower."]

ac-cēdo, cessi, cessum, cēdĕre, 3 v. n. [ăd; cēdo, "to go."] *To go to* or *towards; to approach; to come to; to visit.*

ac-cen-do, di, sum, dĕre, 3 v. a. *To inflame, enrage; to excite;* [ad; root CAN, akin to Gr. κά ω, καί-ω, "to light."]

accēstis, for accessistis 2 pers. plur. of accessi, perf. ind. of accedo.

ac-cingo, cinxi, cinctum, cingĕre, 3. v. a. [ad; cingo, "to gird."] *To gird; to prepare.*

ac-cĭpio, cepi, ceptum, cĭpĕre, 3. v. a. [ăd, căpio]. *To receive; to learn; to take in; to take up.*

accī-tus, tūs, m. [accī-o, "to summon"] *A summons, call.*

ac-cumbo, cŭbŭi, cŭbĭtum, cumbĕre, 3. v. a. [ăd; obsol. cumbo, "to lie down"] *To recline.*

ā-cer, cris, cre, adj. [AC, root of ăc-ŭo, "to sharpen"] *Spirited, sharp, strong.*

ăc-ĭes, ĭēi, f. [AC, root of ăc-ŭo]. *An army.*

ăcū-tus, ta, tum, adj. [ăcŭ-o, "to sharpen"] *Sharp.*

ăd, prep. gov. Acc. *To, towards; near to; at.*

ad-do, didi, dĭtum, dĕre, 3 v. a. [ăd, do] *To add.*

ăd-ĕo, īvi *or* ii, ĭtum, īre, v. a. [ăd, ĕo] *To undergo; to go to; to encounter.*

ăd-ĕo, adv. [prob. for ăd-ĕom; fr. ăd, ĕom (=ĕum), old acc. of pron. is] *So very, so.*

adflīgo, flixi, flictum, ĕre, 3. v. a. [ad, fligo] *To dash down.* Adflictus: *wretched*

adflo, āvi, ātum, āre, 1. v. a. and n. [ad, flo] *To breathe on.*

adfor, fātus, fāri [ad, for] *To address.*

adfore (aff); see adsum.

adgnosco (agn), nōvi, nitum, ĕre, 3. v. a. [ad, (g)nosco] *To recognize.*

ăd-huc, adv. [ăd ; huc, old form of hoc] *As yet ; yet ; to this point.*

adligo, āvi, ātum, āre, 1. v. a. [ad, ligo] *To bind* or *tie to, fasten.*

ad-loquor, locūtus, loqui, v. dep. *To address.*

ad-nītor, nīsus *and* nixus sum, nīti, 3. v. dep. [ăd, nītor] *To exert one's self.*

ad-no, nāvi, nātum, nāre, 1. v. n. [ad ; no, "to swim"] *To swim to* or *up to ; float to.*

adnuo, ui, ūtum, ĕre, 3. v. n. and a. [ad, nuo] *To nod to, to promise.*

ăd-ŏl-eo, ŭi (rarely ēvi), (ul)tum, ēre, 2. v. a. [ăd ; obsol, OL-o, "to grow"] *To honor, magnify; to sacrifice to.*

ăd-ōro, ōrāvi, ōrātum, ōrāre, 1. v. a. [ăd; ōro, "to entreat"] *To beseech; to worship, adore.*

adpareo (app), ui, ĭtum, ēre, 2 v. n. [ad, pareo] *To appear, be visible.*

adpello (app), pŭli, pulsum, pellĕre, 3. v. a. *To drive to.*

adplico (app), āvi *or* ui, ātum *or* ĭtum, āre, 1. v. a. *To drive to.*

adrigo (arr), rexi, rectum, rigĕre, 3. v. a. [ad, rego] *To raise ; to encourage ; to prick up* (the ears).

adscendo (asc), scendi, scensum, scendĕre, 3. v. n. and a. [ad, scando] *To ascend.*

adspecto, āvi, ātum, āre, 1. v. a. *To look towards.*

adspectus (asp), ūs, m. [adspicio] *A sight.*

adspicio (asp), exi, ectum, ĕre, 3. v. a. and n. [ad, specio] *To behold, regard.*

adspiro (asp), āvi, ātum, āre, 1. v. n. and a. *To breathe upon.*

ad-sto (a-st), stĭti, stĭtum, stāre, 1. v. n. [ăd ; sto, "to stand"] *To stand by* or *near.*

ad-sum, fŭi, esse, v. n. [ad, sum] *To be present* or *here.*

ad-surgo (ass), rexi, rectum, ĕre, 3. v. n. *To rise up.*

ădul-tus, ta, tum, adj. [ădŏl-esco, "to grow up"] *Grown up, adult.*

ad-vĕho, vexi, vectum, vĕhĕre, 3. v. a. [ăd, vĕho] *To sail to ; to convey.*

ad-vĕnio, vēni, ventum, vĕnīre, 4. v. n. [ăd, vĕnio] *To come to.*

adver-sus, sa, sum, adj. [advert-o] *Opposite ; turned towards, facing, in front.*

aeger, gra, grum, adj. *Sad, sick, sick at heart.*

ăēnum, i ; see aēnus.

ăē-nus, na, num, adj. [æs, ær-is, "bronze"] *Of bronze* or *copper.* As Subst.: aēnum, i, n. *A vessel of bronze* or *copper ; a bronze-caldron.*

æqu-o, āvi, ātum, āre, 1 v. a. [æqu-us, "equal"] *To make equal, equalize ; to divide.*

æqu-or, ŏris, n. [æqu-o, "to make level"] *The waters of the sea ; the sea.*

æqu-us, a, um, adj. *Favorable ; just* [akin to Sans. *eka*, "one"].

āēr, āĕris, m. *The air ; cloud, mist* [ἀήρ].

ær-ĕus, ĕa, ĕum, adj. [æs, ær-is, "bronze"] *Of,* or *made of, bronze.*

æs, æris, n. *Bronze* (an alloy of copper and tin). Of vessels : *A prow of bronze* [akin to Sans. *ayas*, "iron."]

æs-tas, tātis, f. *Summer.* [prob. akin to αἴθω, "to burn."]

æs-tus, tūs, m. *Heat ; tide* [prob. akin to αἴθω, "to burn"].

æ-tas, tātis, f. [æv-um, "age"] *Time, age ; an age.*

æt-ernus, erna, ernum, adj. [ætas] *Eternal, everlasting.*

æther, ĕris (Acc. æthera) m. *The upper air* or *ether ; the sky ; heaven.* [Gr. αἰθήρ].

æther-ius, ĭa, ĭum, adj. [æther] *Heavenly ; celestial.*

aff- : see adf-.

ăger, ăgri, m. *Land, field* [akin to Gr. ἀγρ-ός, "a field"; English *acre*].

ag-ger, gĕris, m. [aggĕr-o, "to bring, or carry, to"]. *A mound.*

ag-men, mĭnis, n. [ag-o] *A line; a band, crowd.* Of soldiers: *a column.*

agn-us, i, m. *A lamb* [akin to ἀμν-ός, "a lamb"].

ăgo, ēgi, actum, ăgĕre, 3. v. a. *To drive.* Imper.: Age, agite, *come, come on.* Pass.: *To be treated* [ἄγω].

aio, v. defect. *To say; to speak* [akin to Sans. root AH, "to say"].

āla, æ, f. *A wing* [from axla, contr. fr. axilla].

āl-e-s, ālĭtis [al-a, "a wing"; I, root of e-o, "to go": (t) epenthetic letter], comm. gen. *A bird.*

āl-ĭ-ger, gĕra, gĕrum, adj. [āl-a, "a wing": (i) connecting vowel; gĕr-o, "to bear"]. *Winged.*

ă.ĭ-qui, qua, quod, indef. pron. adj. [ăll-us, qui] *Some, any.*

ăl-ĭter, adv. [ăl-ius] *Otherwise.*

ăl-ĭus, ĭa, ĭud, adj. *Another, other* of many. As Subst.: Ălĭi, ōrum, m. plur. *Others:* ălii . . . ălii (also, pars . . . alii), *some . . others* [akin to ἄλ-λος].

all-, see adl-.

al-mus, ma, mum, adj. [ăl-o, "to nourish"] *Nourishing; kindly.*

alt-e, adv. [alt-us, "high"] *On high, aloft, high, highly.*

al-ter, tĕra, tĕrum, adj. [akin to ăl-ĭus] *Another.*—As Subst. m. *Another; a second.*

al-tus, ta, tum, adj. [ăl-o] *High, deep, lofty.*—As Subst.: altum, i, n. *The high heaven. The deep; the main sea.*

ămans, ntis, P. pres. of amo.

ămārăcus, i, comm. gen. *Marjoram* [ἀμάρακος].

amb-ăg-es, is (found only in Abl. Sing.; complete in Plur.), f. [amb, "around"; ăg-o, "to go"] *Intricate details.*

amb.g-ŭus, ŭa, ŭum, adj. [ambĭg-o, "to doubt"] *Doubtful, uncertain.*

ambo, æ, o, plur. adj. *Both* [ἄμφω].

ambrŏsĭus, a, um, adj. [ἀμβρόσιος] *Lovely, pleasant, sweet, divine.*

ăm-ĭcĭo, ĭcŭi, ictum, ĭcīre, 4. v. a. [for am-jăcĭo; fr. am, "around"; jăcĭo, "to throw"] *To wrap.*

1. ămictus, a, um, P. perf. pass. of ămĭcĭo.

2. ămic-tus, tūs, m. [ămĭc-ĭo] *Clothing, covering.*

ăm-īcus, īca, īcum, adj. [am-o, "to love"] *Loving.*—As Subst.: ămīcus, i, m. *A friend.*

ămissus, a, um, P. perf. pass. of amitto.

ā-mitto, mīsi, missum, mittĕre, 3. v. a. [ā, mitto]. *To lose.*

ăm-o, āvi, ātum, āre, 1. v. a. *To love.*

ăm-or, ōris, m. [am-o]. *Love.* Personified: *Love* or *Cupid.*

amplexus, ūs, m. [amplect-or, "to embrace"] *An embrace, caress.*

amplĭ-us, comp. adv. [adverbial neut. of ampli-or; fr. amplus, "extensive"] Of time: *Longer, more.*

am-pl-us, a, um, adj. [am, "around"; pl-ĕo, "to fill"] *Of large extent, ample.*

an, conj. *Whether. Or:*—an . . . an, *whether . . . or whether.*

ancŏra, æ, f. *An anchor.* [ἄγκυρα].

ăn-ĭ-ma, ĭmæ, f. *Life; a breeze* [akin to Sans. root AN, "to breathe"].

ăn-ĭmus, ĭmi, m. [akin to ăn-ima] *Mind.* Plur: *Spirit, courage; wrath; passion.*

annal-is, is (Abl. annali) m. [annāl-is, "of a year"] *Annual records; a report.*

annuo: see adnuo.

an-nus, ni, m. *A year* [akin to Gr. ἔν-ος = ἐν-ιαυτός, "a year"].

ante, adv. and prep. Adv.: a. *Before.*—b. *First, sooner.*—Prep. gov. Acc.: *Before.*

ant-ĭquus, ĭqua, ĭquum, adj. [ant-e] *Former, ancient.*

antrum, i, n. *A cave, grotto* [ἄντρον].

ăper, ăpri, m. *A wild boar* [akin to κάπρ-ος].

ă-pĕr-ĭo, ŭi, tum, īre, 4. v. a. *To open, to disclose to view, permit to be seen* [prob. ăb; pario, to take away from].

ăpertus, a, um: 1. P. perf. pass. of aperio.—2. Pa.: Of the sky: *Unclouded, clear.*

ă-p-is, is, f. *The bee* [akin to Sans. root pî, "to drink"; the a is a prefix].

app-, see adp-.

apt-o, āvi, ātum, āre, 1. v.a. [apt-us, "joined on"] *To get ready, prepare.*

ăqu-a, æ, f. *Water* [akin to Sans. *ap*, "water".]

ār-a (old form ās-a), æ, f. *An elevation for sacred purposes; i.e. an altar* [prob. akin to Sans. root ÂS, "to sit"].

arbor, ŏris, f. *A tree.*

arbŏr-ĕus, ĕa, ĕum, adj. [arbor, "tree"] *Tree-like, branching.*

arc-ānus, āna, ānum, adj. [arceo] *Secret, concealed, etc.*—As Subst.: arc-ānum, i, n. *A secret.*

arc-ĕo, ŭi (obsol. sup. itum), ēre, 2. v. a. *To confine; to keep off* [prob. akin to Gr. ειργω, "to enclose"; and in some meanings to αρκέω, "to ward off, defend."]

arcus, ūs, m. *A bow.*

ardĕo, arsi, arsum, ardēre, 2. v. n. *To burn; to flash. To be eager; to be inflamed* or *excited.*

ardesco, arsi, no sup., ardescĕre, 3. v. n. [ardeo, "to burn"] *To become inflamed.*

ārē-na, næ, f. [ārĕ-o, "to be dry"] *Sand; the shore, beach.*

arg-entum, enti, n. *Silver; silver plate* [cf. ἄργ-υρος].

ār-ĭdus, ida, idum, adj. [ārĕo, "to be dry"] *Dry.*

ar-ma, mōrum, n. plur. *Arms, weapons, equipments; armed men. Implements, utensils* [akin to ἄρ-ω, "to adapt"].

ar-mentum, menti, n. [ăr-o] *Cattle* in general. Of deer: *A herd.*

arrigo: see adrigo.

ar-s, tis, f. *Art, skill* [either akin to ἄρ-ω, "to join," and so, "a joining"; or fr. ar-o, "to plough," and so "a ploughing," as the earliest and most important act of skill].

art-ĭ-fex, fĭcis, comm. gen. [ars; (i) connecting vowel; FAC, root of făc-io]. *An artificer, artist.*

1. ar-tus, tūs, m. *A joint; a limb* [ἄρ-ω, "to fit"].

2. ar-tus (arc-), ta, tum, adj. *Narrow, close, close-fitting* [ἄρ-ω, "to fit"].

ar-vum, vi, n. [ăr-o, "to plough"] *A field.*

arx, arcis, f. [arc-ĕo, "to enclose."] *A citadel.*

asc-, see adsc-.

asp-, see adsp-.

asper, ĕra, ĕrum, adj. *Rough; cruel, fierce.* (Comp.: aspĕr-ior.) Sup.: asper-rimus.

ast, see at.

asto, āre: see adsto.

astrum, i, n. *A star* [ἄστρον].

at (ast), conj. *But, but indeed, yet* [akin to Gr. ἀτ-άρ, "but"].

āter, tra, trum, adj. [cf. αἴθω] *Black, dark.*

at-que (contracted ac), conj. [for ad-que; fr. ăd; quĕ, "and"] *And also, and besides, and.*

ātrĭum, ii, n. [ater] *A hall.*

ātr-ox, ōcis, adj. [ater, "black"] *Fierce.*

at-tingo, tĭgi, tactum, tingĕre, 3. v. a. [ăd; tango, "to touch"] *To touch.*

at-tollo, no perf. nor sup., tollĕre, 3. v. a. [ad; tollo, "to lift"] *To lift up.*

audĕo, ausus sum, audēre, 2. v. semi-dep. *To dare.*

audĭĕram, pluperf. indic. of audio.

aud-ĭo, īvi *or* ĭi, ītum, īre, 4. v. a. *To hear* [akin to αὖς (=οὖς), "an ear"].

augŭr-ĭum, ĭi, n. [augŭr-or, "to augur"] *Augury; divination.*

aula, æ, f. *A palace* [αὐλή].

aulæum, i, n. *Tapestry* [αὐλαια].

aura, æ, f. *The air; a breeze* [αὖρα].

aur-ātus, āta, ātum, adj. [aur-um, "gold"] *Ornamented with gold; gilt.*

aur-ĕ-us, ĕa, ĕum, adj. [id.] *Golden.*

aur-is, is, f. [aud-io] *An ear.*

aur-um, i, n. *Gold* [akin to Latin æs; Gr. αὖρ-ον].

au-ster, stri, m. *The South wind* [αὔ-ω, "to dry"].

ausus, a, um, P. perf. of audeo.

aut, conj. *Or*:—aut . . . aut, *either . . . or.*

auxil-ium, ii, n. [prob. fr. aug-ĕo, "to increase"] *Aid.*

ăv-ārus, āra, ārum, adj. [ăv-ĕo, "to desire earnestly"] *Avaricious.*

ā-vĕho, vexi, vectum, vĕhĕre, 3. v. a. [ā, vĕho] *To carry away.*

āversus, a, um, P. perf. pass. of averto. *Turned away; withdrawn.*

ā-verto, verti, versum, vertĕre, 3. v. a. [ā, verto] *To turn away. To keep off; to carry off.*

ăv-ĭdus, ĭda, ĭdum, adj. [ăv-ĕo] *Eagerly desirous.*

bacc-ātus, āta, ātum, adj. [bacc-a, "a berry"] *Adorned with pearls.*

barbărus, a, um, adj. *Barbarian, barbarous* [βάρβαρος].

beā-tus, ta, tum, adj. [be-o, "to make happy"] *Happy.*

bellā-trix, trīcis, f. [bell-o, "to war"] *A female warrior.*

bell-o, āvi, ātum, āre, 1. v. n. [bell-um, "war"] *To wage war; to war.*

b-ellum, elli, n. [old form dŭellum; fr. dŭ-o, "two"] *War.*

bĕn-ĕ, adv. [obsol. bĕn-us = bŏn-us, "good"] *Well.* Comp. irreg. mĕlius.

bĕn-i-gn-us, a, um, adj. [bĕn-us (= bŏnus), "good"; GEN, root of gigno] *Kind, friendly.*

bĭb-o, i, ĭtum, ĕre, 3. v. a. *To drink; to drink of* [root BI (= πι in πί-νω, "to drink") reduplicated].

bĭ-lingu-is, e, adj. [bi (= bis), "twice"; lingu-a, "a tongue"] *Double-tongued.*

bi-ni, næ, na, distrib. adj. plur. [bi (= bis), "twice"] *Two apiece.* Of things that are in pairs: *A pair of.*

bi-rēm-is, is, f. [birēm-is, "two-oared"; fr. bi (= bis), "twice"; rēm-us, "an oar"] *A vessel with two banks of oars; a ship* (generally).

bis (in composition bi), num. adv. [for dŭis, fr. dŭo, "two"] Twice.

blandus, a, um, adj. Of things: *Flattering, enticing.*

bŏnus, a, um, adj. *Good, propitious.* Comp.: mĕlior; Sup.: optimus.

brĕv-ĭa, ium, n. plur. [brĕv-is, "short"; hence, "shallow"] *Shallows, shoals.*

brĕv-ĭter, adv. [brev-is, "short"] *Briefly.*

cădo, cĕcĭdi, cāsum, cădĕre, 3. v. n. *To fall; to abate, subside.*

cădus, i, m. *A jar* [κάδος].

cæcus, a, um, adj. *Blind; hidden.*

cæd-es, is, f. [cæd-o, "to slay"] *Slaughter; gore.*

cælestis, e, adj. [cælum, "heaven"] *Heavenly.* As Subst. m. pl.: *the Gods.*

cæl-o, āvi, ātum, āre, 1. v. a. [cæl-um, "a graver"] *To engrave in relief; to emboss.*

cælum, i, n. *Heaven; the sky* [for cavilum, root in cavus].

cæs-ăries, ărīēi, f. *The hair; the locks.* [akin to Sans. *keç-a*, "hair."]

căl-ĕo, ŭi, no sup., ēre, 2. v. n. *To be hot; to be warm; to glow.*

campus, i, m. *A plain* [prob. akin to κῆπος, "a garden."]

cănistra, ōrum, n. plur. *A basket made from reeds* [κάναστρα].

căno, cĕcĭni, cantum, cănĕre, 3. v. a. *To sing* [akin to Sans. root ÇAMS, "to praise"].

can-tus, tūs, m. [căn-o] *A singing, melody.*

cā-nus, na, num, adj. *Grey, hoary.* [Sans. KAS, "to shine."]

cap-esso, essīvi *or* essĭi, essītum, essĕre, 3. v. a. desid. [căpĭo, "to take"] *To undertake.*

căpĭo, cēpi, captum, căpĕre, 3. v. a. *To take; to seize; to reach; to take in, deceive.*

căp-ut, ĭtis, n. *A head* [akin to Gr. κεφ-αλή].

carcer, ĕris, n. *A prison* [Sicilian, κάρκαρον].

card-o, ĭnis, m. *Hinge. The Turning-point, crisis* [akin to κραδ-αίνω, "to swing"].

carpo, carpsi, carptum, carpĕre, 3. v. a. *To pluck. . . feed, or live, upon* [akin to ἁρπ-άζω, "to seize"].

cā-rus, ra, rum, adj *Beloved, dear, fond* [for cam-rus, akin to Sans. root KAM, "to love"].

castra, trōrum, n. plur. *An encampment, camp* [prop. akin to casa].

cā-sus, sūs, m [cád-o] *A fall. Fate; misfortune, calamity.*

căterva, æ, f. *A crowd.*

causa, æ, f. *A cause, reason.*

căvātus, a, um, P. perf. pass. of cavo.

căv-o, āvi, ātum, āre, 1. v. a. [căvus, "hollow"] *To hollow, excavate.*

căv-us, a, um, adj. [root in κυέω, to swell] *Hollow.*

cĕlĕbro, āvi, ātum, āre, 1. v. a. [cĕlĕber, κυέω, frequented] *To solemnize, honor, celebrate.*

cĕl-er, ĕris, ĕre, adj. [CEL, root of cel-lo, "to urge on"] *Swift.*

cĕlĕr-o, āvi, ātum, āre, 1. v. a. [cĕler, "swift"] *To hasten.*

cel-la, læ, f. [cēl-o, "to conceal or hide"] *A cell.*

cē-lo, āvi, ātum, āre, 1. v. a. *To conceal* [akin to καλύπτω, "to cover"].

cel-sus, sa, sum, adj. [cel-lo, "to urge along"] *High.*

centum, num, adj. indecl. *A hundred* [akin to Gr. ἑ-κατόν].

cerno, crēvi, cretum, cernĕre, 3. v. a. *To see.* [root CRE or CER, akin to Gr. κρί-νω].

certásse for certavisse, perf. inf. of certo.

cert-e, adv. [cert-us, "sure"] *Surely, assuredly.*

cer-to, tāvi, tātum, tāre, 1. v. n. intens. [CER, root of cer-no] *To contend, vie with.*

cer-tus, ta, tum, adj. [CER, root of cer-no] *Fixed; trusty.* As Subst. cert-us, i, m. *A trusty person.*

cer-vix, vīcis, f. *The neck* [for cer-veh-s; fr. cer=κάρ-α, "a head"; vĕh-o, "to carry"].

cer-vus, vi, m. *A stag, a deer* [akin to κέρ-ας, "a horn"].

ces-so, sāvi, sātum, sāre, 1. v. n. intens. [cēd-o, "to go away"] *To be remiss; to be inactive, idle.*

cētĕr-us, a, um (rare in sing.) [pronom. stem KI and compar. ending: cf. ἕτερος] adj. *The other; the remaining.* As Subst.: cētĕra, ōrum, n. plur. *The remaining things.*

chŏr-us, i, m. *A dance* [χορός].

cĭĕo, cīvi, cĭtum, ciēre, 2. v. a. *To stir up; to cause* [akin to κίω, "to go"].

cingo, cinxi, cinctum, cingĕre, 3. v. a. *To surround, encircle.*

cing-ŭlum, ŭli, n. [cing-o] *A belt.*

circum, adv. and prep. [prob. adverbial acc. of circus, "a ring"] Adv.: *Around, about.* Prep. with Acc.: *Around.*

circŭm-ăgo, ēgi, actum, ăgĕre, 3. v. a. [circum, ăgo]. *To drive round, wheel around.*

circum-do, dĕdi, dătum, dăre, 1. v. a. [circum, do]. *To surround.*

circum-fundo, fūdi, fūsum, fundĕre, 3. v. a. [circum; fundo, "to pour"] *To pour around; to envelop.*

circum-fūs-us, a, um, P. perf. pass. of circumfundo.

circum-tex-tus, ta, tum, adj. [circum; tex-o, "to weave"] *Woven around, bordered.*

cĭthăra, æ, f. *A harp, a lyre.* [κιθάρα].

cĭtius, comp. adv.: see cito.

cĭt-o, adv. [cĭt-us, "quick"] *Quickly.* Comp. cĭt-ius.

cĭ-tus, ta, tum, adj. [cĭ-ĕo]. *Swift, fleet.*

clam, adv. *Secretly.* [akin to καλ-ύπτω, "to cover"; cēl-o, "to hide"].

clām-or, ōris, m. [clām-o] *Clamor, shout.*

clā-rus, ra, rum, adj. *Clear; famous, renowned.* [prob. akin to Gr. κλύ-ω, Lat. clŭ-ĕo, "to hear"].

classis, is, f. *A fleet* [κλάσις=κλῆσις, "a calling"].

clau-do, si, sum, dĕre, 3. v. a. *To close; to enclose.* [root CLU, akin to κλει-ω, "to shut".]

claus-trum, tri, n. [claud-o] *A bar; a barrier.*

clausus, a, um, P. perf. pass. of claudo.

cœpio, i, tum, ĕre *and* isse, 3. v. n. *and* a. [contr. fr. coăpio; fr. co (=cum), in "augmentative" force; ăpio. "to lay hold of"] *To begin.*

cœ-tus, tūs, m. [cŏĕo, "to come together"]. Of persons: *A company,* etc. Of birds: *A flock.*

cognitus, a, um, P. perf. pass. of cognosco.

co-gnō-men, mĭnis, n. [co (=cum); gnō-men = nō-men]. *A family* or *surname.* For nomen: *A name.*

co-gnosco, gnōvi, gnĭtum, gnoscĕre, 3. v. a. [co (=cum); gnosco=nosco] *To become thoroughly acquainted with.* In perf. tenses: *To know.*

cōgo, cŏēgi, cŏactum, cōgĕre, 3. v. a. [contr. fr. cŏ-ăgo; fr. co (=cum); "together"; ăgo, "to drive"] *To force.*

collectus, see conlectus.

col-ligo, see conligo,

collis, is, m. *A hill* [akin to cel- root of excello],

collum, i, n. *The neck.*

cŏlo, cŏlŭi, cultum, cŏlĕre, 3. v. a. *To inhabit; to till, cultivate; to honor, esteem, cherish, love.* [fr. stem κολ in βουκόλος].

cŏl-ōnus, ōni, m. [col-o] *An inhabitant; a colonist.*

cŏlumna, æ, f. *A column, pillar* [root cel- of excello].

cŏma, æ, f. *The hair.* [κόμη].

cŏmĭt-or, ātus sum, āri, 1. v. dep. [cŏmes, "a companion"] *To attend.*

commis-sum, si, n. [committ-o, "to commit"] *A fault.*

com-mitto, mīsi, missum, mittĕre, 3. v. a. [com (=cum), mitto] *To commit.*

commōtus, a, um, P. perf. pass. of commoveo.

com-mŏvĕo, mōvi, mōtum, mŏvēre, 2. v. a. [com (=cum), mŏvĕo] *To disturb, move, agitate; to rouse.*

com-pāg-es, is, f. [com (=cum); PAG, root of pango, "to fasten"] *A fastening; a joint, seam.*

1. compello, āvi, ātum, āre, 1. v. a. [compello (3. v. a.)]. *To address.*

2. com-pello, pŭli, pulsum, pellĕre, 3. v. a. [com (=cum), in "strengthening" force; pello, "to drive"] *To drive.*

com-plector, plexus sum, plecti, 3. v. dep. [com (=cum), "with"; plecto, "to entwine"] *To embrace.*

complexus, ūs, m. [complect-or, "to embrace"] *An embrace.*

com-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [com (=cum), pōno] *To recline; to end; to bury; to calm; to place; to lay to rest.* Compôstus, an adj., *quiet, tranquil.*

compôstus (contr. fr. compŏsitus), a, um, P. perf. pass. of compōno.

conciīi-o, āvi, ātum, āre, 1. v. a, [concili-um, "an assembly"] *To make friendly, conciliate, win.*

con-clūdo, clūsi, clūsum, clūdĕre, 3. v. a. [con (=cum); cludo=claudo, "to shut"] *To enclose; to mark out.*

con-curro, curri, (rarely cŭcurri), cursum, currĕre, 3. v. n. [con=(cum), curr-o] *To engage in combat, fight; to contend.*

concur-sus, sūs, m. [concurr-o, "to run together"] *Assemblage, crowd.*

con-do, dĭdi, dĭtum, dĕre, 3. v. a. [con (=cum), do] *To build; to found.*

con-fīdo, fīsus sum, fīdĕre, 3. v. semi-dep. [con (=cum), fido] *To trust strongly; to trust in, trust to.*

con-fŭgio, fūgi, fŭgitum, fŭgĕre, 3. v. n. [con (=cum), fŭgio] *To flee for refuge or succor.*

con-grĕdior, gressus sum, grĕdi, 3. v. dep. [con (=cum); grădior, "to step"] *To engage.*

con-jungo, junxi, junctum, jungĕre, 3. v. a. [con (=cum), jungo] *To unite.*

conjux (old form conjunx), ŭgis, comm. gen. [CONJUG, true root of conjungo] *A husband; a wife.*

conligo (coll), lēgi, lectum, ligĕre, 3. v. a. [con, lego]. *To collect.*

connubium, see conubium.

con-scendo, scendi, scensum, scendĕre, 3. v. a. [con (=cum), scando] *To mount, ascend; to go on board; to navigate.*

consci-us, a, um, adj. [con (=cum), sci-o] *Conscious.*

con-sīdo, sēdi, sessum, sīdĕre, 3. v. n. [con (=cum), sīdo] *To settle.*

con-sĭl-ĭ m, ii, n. [fr. con and root SAL; compare consul] *Counsel, plan.*

con-sisto, stĭti, stĭtum, sistĕre, 3. v. n. [con (=cum); sisto, "to stand"] *To stand still; to rest; to set foot on.*

conspec-tus, tūs, m. [conspĭcio, "to look at"] *Sight, view.*

con-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. a. [con (=cum); spĕcio, "to see"] *To see, behold.*

con-stĭtŭo, stĭtŭi, stĭtūtum, stĭtŭĕre, 3. v. a. [con (=cum), statuo] *To resolve.*

consto, stĭti, stātum, stāre, 1. v. n. *To stand.*

con-tendo, tendi, tensum *or* tentum, tendĕre, 3. v. a. [con (=cum), tendo] *To strain, strive.*

con-tingo, tĭgi, tactum, tingĕre, 3. v. a. and n. [con (=cum), tango]. Act.: *To take hold of, touch.* Neut.: *To happen.*

contra, adv. and prep. Adv.: *On the other hand; opposite; on the contrary.* Prep. gov. Acc.: *Over against, opposite; in reply to.*

contrā-rĭus, rĭa, rium, adj. [contra] *Hostile, contrary.*

con-tundo, tŭdi, tūsum, tundĕre, 3. v. a. [con (=cum); tundo, "to bruise"] *To crush.*

conūbium (conn), i, n. [con, nubo] *Marriage, wedlock.*

con-vello, velli *or* vulsi, vulsum, vellĕre, 3. v. a. [con (=cum); vello, "to pluck"] *To rend in pieces, shatter; to tear apart.*

con-vĕnĭo, vēni, ventum, vĕnīre, 4. v. n. [con (=cum), vĕnĭo] *To assemble.*

con-verto, verti, versum, vertĕre, 3. v. a. [con (=cum), verto] *To turn round, turn, reverse.*

convex-um, i (mostly plur.), n. [convex-us, "arched"] *A vault, arch; a recess; a rounded mass* (of mountains).

con-vīv-ĭum, ĭi [convīv-o, "to live together"] *A banquet.*

convulsus, a, um, P. perf. pass. of convello.

co-ŏrĭor, ortus sum, ŏrīri, 3. dep. [co (=cum); ŏrĭor, "to rise"] *To arise, break forth.*

c-ōp-ĭa, iæ, f. [contr. fr. co-op-ia; fr. co (=cum); (ops) op-is, "means"] *Means, opportunity; plenty.*

cŏortus, a, um, P. perf. of coorior.

cor, cordis, n.: *Heart.* [akin to Gr. κῆρ, καρδ-ία; Sans. *hrid*, "heart"].

c-or-am, adv. [contr. fr. co-or-am; fr. co (=cum); os, "the face"] *Before, in presence; personally.*

cor-nu, nūs, n. *A horn* [akin to Gr. κέρ-ας].

cŏrōna, æ, f. *A crown* or *circlet* [κορώνη, "a crow"; hence, of any thing curved *or* bent like a crow's bill; e. g., "a garland"].

cŏrōn-o, āvi, ātum, āre, 1. v. a. [cŏrōn-a] *To crown; to fill to the brim.*

corp-us, ŏris, n. *The body; a corpse; form, figure* [akin to Sans. root KAR, "to make"].

cor-rĭpĭo, rĭpŭi, reptum, rĭpĕre, 3. v. a. [con (=cum), răpĭo] *To seize, snatch; to speed on; to sweep away, hurry along.*

cor-rumpo, rūpi, ruptum, rumpĕre, 3. v. a. [con (=cum), rumpo] *To spoil, damage.*

corruptus, a, um, P. perf. pass. of corrumpo.

cŏrusc-us, a, um, adj. [corusc-o, "to move quickly"] *Waving, flashing.*

costa, æ, f. *A rib; a side.*

cŏthurnus, i, m. *A high* hunting *boot*, laced in front, worn by the Greeks; *a buskin* [κόθορνος].

crātēr, ēris, m. *A bowl* for mixing wine; *a goblet* [κρατήρ].

crē-ber, bra, brum, adj. [CRE, root of cre-sco, "to increase"] *Frequent; abounding in, thick.*

cre-do, dĭdi, ditum, dĕre, 3. v. n. and a. *To trust, believe* [akin to Sans. prefix *çrat*, "faith"; do, "to put"].

cri-nis, nis, m. *The hair* [akin to crista; κορυς].

crīn-ītus, īta, ītum, adj. [crīn-is, "hair"] *With flowing hair* or *locks.*

crisp-o, āvi, ātum, āre, 1. v. a. [crisp-us, "curled"] *To brandish.*

crist-ātus, ata, ātum, adj. [crist-a, "a crest"] *Crested.*

crŏc-ĕus, ĕa, ĕum, adj. [croc-us, "saffron"] *Saffron-colored.*

crūd-ēlis, ēle, adj. *Cruel* [akin to cruor].

crŭentus, a, um, adj. [prob. akin to crŭor, "blood"] *Bloody.*

cum, prep. gov. abl. *With;* written after personal pron.; *e. g.* tēcum [akin to Gr. ξύν, σύν].

cum (quum), earlier form *quom* [case-form of *quis*] *When; since.*

cŭ-mŭlus, mŭli, m. *A heap* [like κῦ-μα, "a wave *or* billow"; fr. κύ-ω, "to be pregnant"].

cunct-us, a, um, adj. [contr. from conjunctus] *All, the whole, all together.* As Subst.: **cuncti**, ōrum, m. plur. *All.*

cur (anciently quor), adv. [contr. fr. quā re, *or* cui rei; the abl. *or* dat. of qui and res, respectively] *Why.*

cūr-a, æ, f. [fr. cær-o, old form of quær-o, "to seek"; or fr. caveo] *Care.*

curro, cŭcurri, cursum, currĕre, 3. v. n. *To run* [prob. akin to Sans. root çRI, "to go"].

curr-us, ūs [curr-o, "to run"] *A chariot.*

cur-sus, sūs, m. [curro] *A voyage, course.*

cuspis, ĭdis, f. *A point, a spear* [akin to Sans. root ço, "to sharpen"].

custos, ōdis, comm. gen. *A keeper; a guard* [κεύθ-ω, "to cover"].

cycnus, i, m. *A swan* [κύκνος].

dap-s, is, f. *A rich feast, a banquet* [akin to δαπ, root of δάπ-τω, "to devour," and δαπ-άνη, "expense"].

dă-tor, toris, m. [do, "to give"] *A giver.*

dē, prep. gov. abl. *From, away from, out of; according to, in accordance with.*

dĕ-a, æ, f. [akin to deus] *A goddess.*

dĕcōr-us, a, um, adj. [dĕcor] *Graceful, beautiful.*

dĕc-us, ŏris, n. [dĕc-et, "it is becoming"] *Ornament, beauty.*

defe-ssus, a, um, P. perf. of dēfĕtiscor.

dē-fĕtiscor, fessus sum, fĕtisci, 3. v. dep. inch. [dē; fătiscor, "to grow faint"] *To become weary.* In perf. tenses: *To be wearied* or *exhausted.*

dē-fīgo, fixi, fixum, fīgĕre, 3. v. a. [dē; fīgo, "to fix"] *To fix; to cast down.*

dē flŭo, fluxi, fluxum, flŭĕre, 3. v. n. [dē, flŭo] *To fall in flowing folds; to descend.*

de-hinc, adv. [de, "from"; hinc, "hence"] *Hereupon, then.*

dĕ-hisco, hīvi, no sup., hiscĕre, 3. v. n. [de, "asunder"; hisco, "to yawn"] *To yawn.*

dĕ-inde, adv. [dē, "from"; inde, "thence"] *Afterwards, next in order; then.*

dēmis-sus, sa, sum, adj. [demitt-o] *Downcast; derived, descended.*

dē-mitto, mīsi, mīssum, mittĕre, 3. v. a. [dē, "down"; mitto, "to send"] *To send down.*

dē n-um, adv. [a superl. form of *de*, downmost] *At length.*

dē-ni, næ, na, num. adj. plur. [dĕc-em, "ten"] *Ten*:—bis deni, (*twice ten*, i. e.) *twenty.*

dē-pendĕo, no perf. nor sup., pendēre, 2. v. n. [dē, "down"; pendĕo, "to hang"] *To hang down.*

dērĭpio, rĭpŭi, reptum, rĭpĕre, 3. v. a. [dē, rāpio] *To tear off.*

desert-a, ōrum, n. plur. [desert-us, "desert, solitary"] *Desert* or *waste places; deserts.*

dē-sisto, stĭti, stĭtum, sistĕre, 3. v. n. [dē, sisto] *To leave off, desist.*

despec-to, tāvi, tātum, tāre, 1. v. n. intens. [despicio, "to look down upon"] *To look down upon.*

dē-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. a. [dē, specio] *To look down upon.*

dē-suesco (in poets trisyll.), suēvi, suetum, suescĕre, 3. v. a. [dē; suesco, "to accustom"] *To bring out of use.* P. perf. pass.: *Unaccustomed; disused.*

dēsuētus (trisyll.), a, um, P. perf. pass. of desuesco.

dē-super, adv. [de, super] *From above; above.*

dē-trūdo, trūsi, trūsum, trūdĕre, 3. v. a. [de; trūdo, "to thrust"] *To thrust off from.*

dĕus, i, m. *A god* [akin to Sans. *deva*; Gr. θεός].

dē-vĕnĭo, vēni, ventum, vĕnīre, 4. v. a. [dē, vĕnĭo] With Acc. of place: *To come to, arrive at.*

dēvōtus, a, um, P. perf. pass. of devoveo.

dē-vŏvĕo, vōvi, vōtum, vŏvēre, 2. v. a. [dē; vŏvĕo, "to vow"] *To devote.*

dextr-a, æ, f. [dexter, "right"] *The right hand.*

dic, pres. imperat. of dico.

dĭcĭo (dit), ōnis, f. [root dic of dico] *Sway.*

dīco, dixi, dictum, dīcĕre, 3. v. a. *To say, tell, speak; to relate; to call, name* [akin to Gr. δεικ-νυμι; Sans. root DIÇ, "to show"].

dĭc-o, āvi, ātum, āre, 1. v. a. *To set apart, appropriate* [akin to dico].

dic-tum, ti, n. [dic-o] *A word; a speech.*

dĭes, ēi, m. (in sing. sometimes f.) *A day; the light of day; the daylight* [akin to Sans. DI, "gleam"; Gr. δῖος, "heavenly"; Lat. "deus"].

dif-fundo, fūdi, fūsum, fundĕre, 3. v. a. [dis; fundo, "to pour"] *To spread about.*

dign-or, ātus sum, āri, 1. v. dep. [dign-us, "worthy"] *To deem worthy.*

dig-nus, na, num, adj. *Suitable; worthy* [akin to Sans. DAKAS, "fame"; Gr. δοκεω: Lat. decet, decus].

dīlectus, a, um, P. perf. pass. of diligo.

dī-lĭgo, lēxi, lectum, lĭgĕre, 3. v. a. [dī (=dis), lĕgo] *To value highly; to love.*

dī-mitto, mīsi, missum, mittĕre, 3. v. a. [dī (=dis), mitto] *To send away, dismiss.*

dī-rĭgo, rexi, rectum, rĭgĕre, 3. v. a. [dī (=dis), rĕgo] *To guide, direct.*

dīrus, a, um, adj. *Fearful, horrible* [prob. akin to δείδω, "to fear"].

disco, dĭdĭci, no sup., discĕre, 3. v. a. *To learn* [fr. root DA, Gr. δαῆναι; DAK, Gr. διδάσκω, Lat. doceo].

discrī-men, mĭnis, n. [discerno, "to separate"] *Distinction; crisis.*

dis-cumbo, cŭbŭi, cŭbĭtum, cumbĕre, 3. v. n. [dis; cumbo, "to lie down"] *To lie apart; to recline.* Impers. Pass.: Discumbitur, ("*It is reclined* by them, *i. e.*) *they recline.*

disjectus, a, um, P. perf. pass. of disicio.

dis-ĭcĭo, jēci, jectum, icĕre, 3. v. a. [dis, jăcio] *To scatter.*

dis-jungo, junxi, junctum, jungĕre, 3. v. a. [dis, jungo] *To divide, separate.*

dis-pello, pŭli, pulsum, pellĕre, 3. v. a. [dis, pello] *To scatter.*

dissĭmŭl-o, āvi, ātum, āre, 1. v. a. [dissimil-is, "unlike"] *To conceal; to dissemble.*

dis-tendo, tendi, tensum *or* tentum, tendĕre, 3. v. a. [dis, tendo] *To distend.*

dītissĭmus, a, um; see dives.

dĭū, adv. [old acc. form of duration of time, root in dies] *For a long time; long.* Comp.: diūtius; Sup.: diutissime.

dīv-a, æ, f. [akin to divus] *A female deity, a goddess.*

dīver-sus, sa, sum, adj. [divert-o, "to turn in a different direction"] *Apart; various.*

dīv-es, ĭtis, adj. *Rich.* Comp.: dītior; Sup.: ditissimus [akin to Sans. root DIV, "to shine"].
dī-vido visi, visum, vidĕre, 3. v. a. *To divide* [di (= dis); root VIDH, "to split"; cf. Lat. viduus].
dīv-inus, ina, inum, adj. [dīv-us, "a deity"] *Divine, heavenly.*
dīv-us, i, m. *A deity, a god* [div-us, "divine"].
do, dĕdi, datum, dăre, 1. v. a. *To give; to place; to bring forth* [akin to Gr. δ.δωμι; Sans. root DA].
dŏc-ĕo, ŭi, tum, ēre, 2. v. a. [for root see disco] *To teach; to show.*
dŏlĕo, ŭi, ĭtum, ēre, 2. v. n. and a. *To grieve; to be pained.*
dŏl-or, ōris, m. [dŏl-eo, "to grieve"] *Grief, sorrow.*
dŏl-us, i, m. *Craft, a stratagem, a wile* [δολος].
dŏmin-or, ātus sum, āri, 1. v. dep. [domin-us, "lord"] *To rule.*
dŏm-ĭnus, ĭni, m. [Sans. DAMANAS, he who subdues, root DAM; Gr. δαμάω] *Master, lord.*
dŏmus, i *and* ūs, f. *A dwelling, abode; a family, house, line* [Sans. DAMAS, "a house"; Gr. δόμος].
dōnec, conj. [shortened from donicum fr. root of dies and conj. cum] *Until.*
dō-num, ni, n. [fr. DA, root of do, "to give"] *A gift.*
d-orsum, orsi, n. [akin to δέρη, "neck"] *A back; a reef; a ridge.*
dŭb-ĭus, ĭa, ĭum, adj. [for duhibius, fr. duo, habeo] *Doubtful, wavering.*
dūco, duxi, ductum, dūcĕre, 3. v. a. *To lead; to derive; to prolong, lengthen* [akin to Sans. root DUH, "to draw out"].
duc-tor, tōris, m. [duc-o, "to lead"] *A leader.*
dul-cis, e, adj. *Sweet* [usually considered akin to γλυκύς].
dum, conj. [for dium, acc. from dius; compare diu] *While; yet, now; provided that; until.*
dŭ-plex, plicis, adj. [du-o, plic-o] *Double.* Plur.: *Both.*
dūr-o, āvi, ātum, āre, 1. v. n. [dur-us, "hard"] *To endure, hold out.*
durus, a, um, adj. *Hard.*
dux, dūcis, comm. gen. [dūc-o, "to lead"]. *A leader, guide.*
ē; see ex.
ĕbur, ŏris, n. *Ivory* [akin to Sans. *ibha*, "an elephant"].
ē-dūco, duxi, ductum, dūcĕre, 3. v. a. [e (=ex), duco]. *To lead forth.*
effĕro, extŭli, ēlātum, efferre, v. a. irreg. [ex, fĕro] *To bear out* or *forth* or *away; to lift up.*
ef-fĭcio, fēci, fectum, fĭcĕre, 3. v. a. [ex, făcio] *To form, make.*
ef-fŏdio, fōdi, fossum, fŏdĕre, 3. v. a. [ex, fŏdio] *To dig out* or *up.*
ef-fundo, fūdi, fūsum, fundĕre, 3. v. a. [ex, fundo] *To resign; to pour forth; to sacrifice.*
ĕgens, ntis, Pa. *Needy, destitute.*
ĕg-ē-nus, na, num, adj [ĕgĕo] *In need,* or *destitute, of.*
ĕg-ĕo, ŭi, no sup., ēre, 2. v. n. *To be in need* [akin to Gr. ἀχήν, "needy"].
ĕgo, Gen. mei (Plur. nos, Gen. nostrum *or* nostri), pron. pers. *I* [akin to Gr. ἐγώ, Sans. *aham*].
ē-grĕdior, gressus sum, grĕdi, 3. v. dep. [ē (=ex); grădior, "to step"] *To disembark.*
ēgrĕgius, a, um, adj. [e, grex] *Famous.*
ējectus, a, um, P. perf. pass. of eicio.
ē-ĭcio, jēci, jectum, ĭcĕre, 3. v. a. [e (=ex), jacio] *To cast out.*
ē-lābor, lapsus sum, lābi, 3. v. dep. [e (=ex); lābor, "to glide"] *To escape.*
ē-mitto, mīsi, missum, mittĕre, 3. v. a. [e (=ex), mitto] *To send forth.*
ēn, interj. *Lo! behold!* [Gr. ἤν].
ĕnim, conj. *Truly; for.*
ĕ-o, ĭvi *or* ĭi, ĭtum, īre, v. n. *To come; to go* [root I, akin to Sans. root I; Gr. ἰ-έναι].
ĕŏdem, adv. [for eomdem = eundem, acc. sing. of idem, "the same"] *To the same place.*
ĕpŭlæ, ārum, f. plur. [fr. edipulum, fr. edo] *A banquet.*

ĕ-quĭdem, adv. [e, interjection; quidem, "indeed"] *Indeed, truly, I am sure.*

ĕq-u-us, i, m. *A horse, a steed* [akin to Gr. ἴκκ-ος=ἵππ-ος; Sans. *açva*].

ergo, adv. [erego, ex and root RAG, "to reach upward"] *Therefore.*

ē-rĭpĭo, rĭpŭi, reptum, rĭpĕre, 3. v. a. [ē (=ex), răpĭo]. *To snatch away, to rescue, to shut out.*

erro, āvi, ātum, āre, 1. v. n. *To wander.*

err-or, ōris, m. [err-o] *A wandering.*

ē-rumpo, rūpi, ruptum, rumpĕre, 3. v. a. [ē (=ex), rumpo] *To break out from; to break through.*

ĕt, conj. *And*:—et . . . et, *both . . . and. And too, and moreover* [akin to Sans. *ati*, "beyond"; Gr. ἔτι, "moreover"].

ĕtĭam, conj. *And also, moreover, even* [akin to ἔτι; Lat. *et*].

ē-verto, verti, versum, vertĕre, 3. v. a. [ē (=ex), verto] *To upturn.*

ex (ē), prep. gov. abl. *Out of, from, at, in.* To form adverbial expressions; e.g. ex ordine, *in order* [Gr. ἐξ].

exactus, a, um, P. perf. pass. of exĭgo. Pa.: *Accurate.* As Subst.: exacta, ōrum, n. plur. *Accurate information.*

ex-ănĭm-us, a, um, adj. [ex; ănĭm-a, "life"] *Lifeless.*

ex-audĭo, audīvi *or* audĭi, audītum, audīre, 4. v. a. [ex, audĭo] *To hear; to hear from afar.*

ex-cēdo, cessi, cessum, cēdĕre, 3. v. n. [ex, cēdo] *To depart.*

excĭd-ĭum, ĭi, n. [fr. root of exscindo, "to destroy"; or from excido] *Destruction, overthrow.*

ex-cĭdo, cĭdi, no sup., cĭdĕre, 3. v. n. [ex, cădo] *To slip out, escape*, from the mind.

ex-cīdo, cīdi, cīsum, cīdĕre, 3. v. a. [ex, cædo] *To cut*, or *hew, out.*

ex-cĭpĭo, cēpi, ceptum, cĭpĕre, 3 v. a. [ex, căpio] *To take, receive; to receive next.*

ex-cūdo, cūdi, cūsum, cūdĕre, 3. v. a. [ex, cūdo] *To strike out.*

ex-cŭtĭo, cussi, cussum, cŭtĕre, 3. v. a. [ex, quatio] *To shake out* or *off.*

exemptus, a, um, P. perf. pass. of eximo.

ex-ĕo, īvi *or* ĭi, ĭtum, īre, v. n. [ex, eo] *To go out.*

ex-ercĕo, ercŭi, ercĭtum, ercēre, 2. v. a. [ex; arcĕo, "to enclose"] *To keep busy, exercise; to practise; to lead.*

ex-haurĭo, hausi, haustum, haurīre, 4. v. a. [ex; haurio, "to draw"] *To drain.*

exhaustus, a, um, P. perf. pass. of exhaurio.

ex-ĭgo, ēgi, actum, ĭgĕre, 3. v. a. [ex, ăgo] Of time: *To pass, spend; to weigh accurately.*

ex-ĭmo, ēmi, emptum, ĭmĕre, 3. v. a. [ex; ĕmo, "to take"] *To remove.*

ex-pĕd-ĭo, īvi *or* ĭi, ītum, īre, 4. v. a. [ex, pes] *To prepare, get ready, get out, bring forth.*

ex-pello, pŭli, pulsum, pellĕre, 3. v. a. [ex, pello] *To drive out, banish.*

ex-pĕrĭor, pertus sum, pĕrīri, 4. v. dep. [ex; pĕrior, "to try"] *To prove, to experience.*

ex-plĕo, plēvi, plētum, plēre, 2. v. a. [ex; plĕo, "to fill"] *To fill, fill up.* Of time: *To complete.*

ex-plōro, plōrāvi, plōrātum, plōrāre, 1. v. a. [ex; plōro, "to call out"] *To search out, to explore.*

ex-sĕro, sĕrŭi, sertum, sĕrĕre, 3. v. a. [ex; sĕro, "to put"] P. perf. pass. *Bare, naked.*

ex-spīro, spīrāvi, spīrātum, spīrāre, 1. v. n. [ex, spiro] *To breathe forth.*

ex-templo, adv. [contr. fr. old extempŭlo; fr. ex, "immediately after"; tempŭlum, a dimin. form of tempus, "time"] *Forthwith, at once.*

extrēma, ōrum; see extremus.

extrēmus, a, um, sup. adj. Of place: *Farthest, extreme.* Subst.: extrēma, ōrum, n. plur. *The farthest parts, extreme things; final destiny.* Pos: exterus *or* exter; Comp.: exterior.

extŭli, Perf. ind. of effero.

exŭo, ŭi, ūtum, ŭĕre, 3. v. a. [ex and root AV, "to put on"] *To put off.*

ex-ūro, ussi, ustum, ūrĕre, 3. v. a. [ex, denoting "completeness"; ūro] *To burn up.*

făc-ies, iēi, f. [prob. fr. făcio, "to make"] *Form, figure, face.*

făc-ĭlis, ĭle, adj. [facio] *Easy.*

făcio, fēci, factum, facĕre, 3. v. a. *To make, to do, to perform.* Pass.: fio, factus sum, fieri [akin to Sans. root BHŪ, "to be"—in causative force].

fac-tum, ti, n. *A deed, an exploit* [id.].

fal-lo, fĕfelli, falsum, fallĕre, 3. v. a. *To deceive; to [illegible] tate or assume* [akin to Gr. σφαλλω; Sans. root SPHAL, "to tremble"—in causative force].

falsus, a, um, P. perf. pass. of fallo. Pa.: *Deceptive, false, unreal.*

fāma, æ, f. *Fame, tradition* [φήμη].

făm-es, is, f. *Hunger.*

[illegible] a, æ, f. *A female servant.*

fămŭlus, ŭli, m. *A servant, attendant.*

fa-ndus, nda, ndum, adj. [for, "to speak"] *Right.* As Subst.: fandum, i, n. *Right.*

fas, n. indecl. [root fa of fari] *A lawful thing.*

fastig-ium, ii, n. [fastig-o, "to make pointed"] *A [illegible], roof.* Of [illegible]: *The [illegible] point.*

fatigo, āvi, ātum, āre, 1. v. a. [Gr. χατις, "want"] *To weary.*

fa-tisco, no perf. nor sup., tiscĕre, 3. v. n. *To [illegible] open* [see fatigo].

fā-tum, ti, n. [for, "to speak"] *[illegible], fate.* Personified: *The Fates.*

făvens, ntis, P. pres. of faveo.

fáv-ĕo, fāvi, fautum, făvēre, 2. v. n. *To be favorable; to be well disposed* [root of φῶς, "light"].

fa-x, cis, f. *A torch, a fire-brand* [akin to Sans. root BHA; Gr. φαινω, "to shine"].

fē-lix, lîcis, adj. [fē-o, "to bring forth"] *Fortunate, happy, [illegible].*

fē-mina, minæ, f. [fē-o, "to produce"] *A female, a woman.*

fĕr-a, æ, f. [fĕr-us, "wild"] *A wild beast.*

fĕrin-a, æ, f. [fĕrin-us, "of, or belonging to, a wild animal"] *Venison.*

fĕrio, no perf., nor sup., īre, 4. v. a. *To strike.*

fĕro, tŭli, lātum, ferre, v. irreg. *To bear, carry, bring; to present one's self; to raise, to extol, to produce, to report, to say; to carry off* [akin to φερω; also to Sans. root BHRI: tŭli is formed fr. root TUL or TAL, whence tollo: latum = tlatum, akin to τλάω].

fĕrox, ōcis, adj. [root of ferus] *Spirited, fierce, savage.*

ferrum, i, n. *Iron, a sword,* the *iron-head* of a spear.

fer-vĕo, bui, no sup., vēre, 2. v. n. *To be hot; to glow,* i.e., *to be carried on warmly* or *briskly.*

fes-sus, sa, sum, adj. [făt-isco, "to grow weary"] *Wearied, weary.*

1. fē-tus, tūs, m. [fĕ-o, "to produce"] *Offspring.*

2. fē-tus, ta, tum, adj. [id.] *Pregnant, teeming, filled with, abounding in.*

fĭd-es, ĕi, f. [fīd-o, "to trust"] *Faith.*

fīdūc-ĭa, ĭæ, f. [fido] *Confidence.*

fĭd-us, a, um, adj. [fīd-o, "to trust"] *Trusted, faithful.*

fīgo, fixi, fixum, fīgĕre, 3. v. a. *To fix, fasten; to fix on; to imprint* [prob. akin to σφιγ-γω, "to bind tight"].

fīlius, ii, m. *A son* [root of feo, "to produce"].

fī-nis, nis, m. [prob. for fidnis; fr. findo, "to divide": through root FID] *An end.* Plur.: *Borders* of a country, *country.*

fīo; see făcio.

fixus, a, um, P. perf. pass. of figo.

flagrans, ntis, P. pres. of flagro. *Glowing.*

flăg-ro, rāvi, rātum, rāre, 1. v. n. *To flame* [akin to Gr. φλεγω, "to burn"; Sans. root BHRAJ, "to shine"].

flam-ma, mæ, f. *A flame, a fire* [for fleg-ma; fr. φλέγ-ω; see flagro].

flammātus, a, um, P. perf. pass. of flammo.

flamm-o, āvi, ātum, āre. 1. v. a. [flamm-a, "a flame"] *To inflame.*

flāv-us, a, um, adj. [prob. fr. same source as flamma; see flamma] *Yellow.*

flecto, flexi, flexum, flectĕre, 3. v. a. *To bend; to guide* [prob. akin to πλέκ-ω, "to plait or twist"].

flōr-ĕus, ĕa, ĕum, adj. [flos] *flowery.*

flōs, flōris, m. *A flower* [root fla in flare, "to blow"].

fluc-tus, tūs, m. [flŭo] *A billow, wave.*

flū-men, mĭnis, n. [flŭ-o] *A river.*

flŭo, fluxi, fluxum, fluĕre, 3. v. n. *To flow* [akin to Sans. PLU, "to flow"; and Lat. fleo.

flŭv-ĭus, ĭi, m. [fluo, "to flow"] *A river.*

fœd-us, ĕris, n. [fid-o, "to trust"] *A league, treaty, condition.*

fŏl-ĭum, ĭi, n. *A leaf* [akin to φύλ-λον].

fō-mes, mĭtis, m. [fŏv-ĕo, "to foster"] *Touchwood.*

fon-s, tis, m. [fund-o, "to pour forth"] *A fountain.*

(for), fātus sum, fāri, 1. v. dep. *To speak* [akin to φά-ω, φη-μι, "to say"].

fŏre (=futurum esse), fut. inf. of sum.

fŏr-is, is, f. *A door* [akin to Gr. θύρ-α; Sans. *dvár*, or *dvâr-a*].

for-ma, mæ, f. [cf. Lat. fortis] *Form, figure*; a fine *form, beauty.*

fors, abl. forte (other cases not found), f. [fĕr-o, "to bring"] *Chance.* Adverbial Abl.: *By chance.*

fors-an, adv. [elliptically for fors sit an] *Perhaps.*

for-tis, te, adj. *Courageous, brave, stalwart* [akin to Sans. root DHAR, "to bear"].

fort-ūna, ūnæ, f. [fors] *Fortune* whether good or bad; the goddess *Fortune.*

fortūnā-tus, ta, tum, adj. [fortuno, "to make fortunate"] *Fortunate.*

fōtus, a, um, P. perf. pass. of foveo

fŏvĕo, fōvi, fōtum, fŏvēre, 2. v. a. *To cherish, to fondle.*

frăg-or, ōris, m. [frango] *A crashing, a crash, din, roar; a dashing.*

frāg-ro, rāvi, rātum, rāre, 1. v. a. *To emit a smell* whether good or bad; *to be fragrant.*

frango, frēgi, fractum, frangĕre, 3. v. a. *To break* [akin to Gr. ῥήγνυμι].

frāter, tris, m. *A brother* [akin to Sans. *bhrâtri*].

frĕm-o, ŭi, ĭtum, ĕre, 3. v. n. *To murmur in approval.* Of the winds: *To howl, to roar* [Gr. βρέμ-ω].

frēn-o, āvi, ātum, āre, 1. v. a. [frēn-um, "a bridle"] *To curb; to restrain.*

frĕquens, ntis, adj [root φρακ of φράσσω, "to enclose"] *In great numbers, numerous.*

frĕtum, i, n. [akin to ferveo] *A strait; the sea.*

frīg-us, ŏris, n. [Gr. ῥῖγος, "cold"] *Cold, chill.*

frond-ĕus, ĕa, ĕum, adj. [frons, "a leaf"] *Leafy.*

frons, front-is, f. *The fore-part; the brow* [akin to Sans. *bhrû*; Gr. ὀ-φρυς; Eng. "brow"].

frūges, um; see frux.

frustra, adv. [akin to fraudo] *In vain.*

frustum, i, n. *A piece, bit, morsel.*

frux, frūgis (mostly plur.), f. [frŭor] *Fruits of the earth, grain.*

fūcus, i, m. *A drone.*

fŭg-a, æ, f. [fŭg-io, "to flee"] *A flight.*

fŭgio, fūgi, fŭgĭtum, fŭgĕre, 3. v. n. and a. *To flee; to fly* [akin to Gr. φυγ, root of φεύγ-ω, "to flee"; also to Sans. root BHUJ, "to bend"].

fŭg-o, āvi, ātum, are, 1. v. a [fug-a, "flight"] *To put to flight.*

ful-men, mĭnis, n. [fulg-ĕo, "to flash"] *A thunderbolt.*

fulvus, a, um, adj. [fulgeo] *Tawny.*

fūnāl-e, is, n. [fūnāl-is, "pertaining to a cord"] *A torch.*

fundā-mentum, menti, n. [fund-o, "to found"] *A foundation.*

fundo, fūdi, fūsum, fundĕre, 3. v. a. *To pour; to prostrate; to spread* [root FUD, akin to χυ-σις, "a pouring out"; χέ-ω, "to pour out"].

funus, ĕris, n. [Sans. DHUMAS, "smoke"; Lat. fumus] *Death; a funeral.*

fŭr-iæ, ĭārum (rare in sing.), f. plur. [fur-o, "to rage"] *Rage, madness.*

fŭr-o, ŭi, no sup., ĕre, 3. v. n. *To rage, rave* [cf. Gr. θρώσκω and θηρ].

fŭr-or, ōris, m. [fŭr-o, "to rage"] *Rage, fury.*

fŭtūrus, a, um, P. fut. of sum.

găl-ĕa, ĕæ, f. *A helmet* [Sans. JAL, "to cover"].

gaudĕo, gāvīsus sum, gaudēre, 2. v. n. semi-dep. *To rejoice, delight* [akin to γηθεω].

gaud-ium, ĭi, n. [gaud-eo] *Joy.*

găza, æ, f. *Treasure* [γάζα, said to be originally a Persian word].

gĕminus, mīna, mīnum, adj. [gĕn-o, "to bring forth"] *Twin-born, twin.*

gem-ĭtus, ītūs, m. [gem-o, "to groan"] *A groan, a sigh.*

gem-ma, mæ, f. [cf. Gr. γέμω, "to be full"] *A gem.*

gĕm-o, ŭi, ĭtum, ĕre, 3. v. a. *To mourn, to sigh.*

gen-ĭtor, ītōris, m. [gĕn-o (old form of gigno), "to beget"] *A father, sire.*

gĕn-itrix, ītrīcis, f. [gĕn-o (old form of gigno), "to bring forth"] *A mother.*

gĕnĭtus, a, um, P. perf. pass. of gigno.

gen-s, tis, f. [gĕn-o, "to beget"] *A nation, a race.* Pl: *All nations.*

gĕnu, us, n. *A knee* [akin to γόνυ].

gĕnŭi, P. ind. of gigno.

gĕn-us, ĕris, n. [akin to gen-s] *Birth, descent; a race.*

germān-a, æ, f. [german-us, "full, own," fr. germen, "a sprout"] *A sister.*

germān-us, i, m. [id.] *A brother.*

gĕro, gessi, gestum, gĕrĕre, 3. v. a. *To bear, carry, wear.* Of war: *To wage* (root GAS, "to come, go").

ges-to, tāvi, tātum, tāre, 1. v. a. intens. [gero] *To carry; to have; to wear; to possess.*

gigno (old form gĕno), gĕnŭi, gĕnitum, gignĕre, 3. v. a. *To bring forth, bear, to beget.* With Abl. of "Origin": *Sprung from* [reduplicated fr. root GEN (akin to Sans. root JAN, "to bring forth"; whence also γεν), e. g. gen-gĕn-o, gĕ-gĕn-o, gi-gĕn-o, gi-gn-o; cf. γί-γν-ομαι, formed on the same principle].

glēba, æ, f. (also glæba) *The soil.*

glomĕr-o, āvi, ātum, āre, 1. v. a. [glŏmus, "a ball"] *To roll on; to assemble.*

grădĭor, gressus sum, grădi, 3. v. dep. *To walk, advance* [for gram-dĭor; akin to Sans. root KRAM, "to step, walk"].

grăd-us, ūs, m. [grăd-ĭor] *A step.*

grand-æv-us, a, um, adj. [grand-is, "great"; æv-um, "age"] *Aged.*

grāt-es (usually found only in the nom. and acc.), f. plur. [grāt-or, "to manifest joy"] *Thanks.*

grăv-is, e, adj. *Heavy; pregnant; of weight; grievous* [akin to Gr. βαρύς; Sans. *gar-u* for original *gar-u*].

grăv-ĭter, adv. [grav-is, "heavy"] *Strongly, deeply.*

grĕmĭum, ĭi, n. *The bosom* [akin to germen].

gres-sus, sūs, m. [grăd-ĭor, "to step"] *A step; a gait.*

gurges, ĭtis, m. *A whirlpool; a flood.*

gust-o, āvi, ātum, āre, 1. v. a. [gustus, "a tasting"] *To taste.*

hăbe-na, næ, f. [hăbĕ-o, "to hold"] Plur.: *The reins.*

hăb-ĕo, ŭi, ĭtum, ĕre, 2. v. a. *To have, to hold.*

hăb-ĭlis, ĭle, adj. [hăb-ĕo, "to hold"] *Suitable.*

hăb-ĭtus, ĭtūs, m. [hăb-ĕo] *Dress.*

hāc, adv. [adverbial abl. fem. of hic, "this"] *In this place, on this side, here.*

hær-ĕo, hæsi, hæsum, hærēre, 2. v. n. *To stick; to stand motionless; to hang upon.*

hālo, āvi, ātum, āre, 1. v. n. *To emit a sweet scent, be fragrant.*

hasta, æ, f. *A spear* [Sans. HASTAS, "hand"].

hast-īle, īlis, n. [hasta, "a spear"] *A spear.*

haud, adv. *Not at all, not* [orig. hau=οὐ].

haurīo, hausi, haustum, haurīre, 4. v. a. *To drain.*

herb-a, æ, f. *Herbage, grass* [akin to Gr. φέρβ-ω, "to feed," and Sans. root BHARB, "to eat"]

hēr-ōs, ōis, m. *A hero* [Gr. ἥρ-ως, Sans. *vir-a*].

heu, interj. *Ah! alas!*

heus, interj. *Ho! ho there!*

hīb-ernus, erna, ernum, adj. [hiemps, "winter"] *Of, or belonging to, winter; winter.* As Subst.: hībernum, i, n. (*sc.* tempus), *Winter-time, winter.*

1. **hic**, hæc, hoc, pron. dem. *This* [akin to Sans. pronominal root I, aspirated; with c (=ce), demonstrative suffix].

2. **hic**, adv. [1. hic, "this"] *In this place, here, hereupon.*

hiemps, hiemis, f. *Winter; storm* [Gr. χιών; Sans. himas, "snow"].

h-in-c, adv. [for h-im-c; fr. hi, base of hi-c; im, locative suffix; c=demonstrative suffix, ce] *From this place, hence; on this side, here;* hinc . . . hinc, *on this side . . . on that side; next; from this cause, hence.*

hŏmo, ĭnis, comm. gen. [root in humus] *A person,* or *man.*

hŏnor (honos), ōris, m. *Honor, respect; an offering* or *thanksgiving; beauty.*

horre-ns, ntis, P. pres. of horreo, Pa.: *Fearful, horrid, awful, dark; rough, bristling.*

horrĕo, ŭi, no supine, ēre, 2. v. n. *To stand on end,* as hair; *to be bristly.*

horr-ĭdus, ĭda, ĭdum, adj. [horr-ĕo] *Horrible, dreadful.*

hospes, pitis, m. *A guest; a host* [perhaps fr. hostis, "stranger," and pa root of pasco].

hospit-ĭum, ĭi, n. [hospes] *Hospitality.*

hostĭ-a, æ, f. [obsol. hostĭ-o, "to strike"] *A victim.*

hos-tis, tis, comm. gen. *An enemy* [prob. akin to Sans. root GHAS, "to eat"].

hūc, adv. [for hoc, adverbial neut. acc. of hic, "this"] *To this place, hither.*

hūm-ānus, a, um, adj. [hŏmo] *Human.*

hūmect-o; see umecto.

hŭm-ĕrus; see umerus.

hŭm-us, i, f. *The ground:*—humi, *on the ground* [akin to χαμ-αί, "on the ground"].

ībam, imperf. ind. of eo.

ĭbī-dem, adv. [ibi, with demonstrative suffix dem] *In the same place.*

ī-dem, ĕadem, ĭdem, pron. dem. [pronominal root I; suffix dem] *The same.*

i-gnārus, gnāra, gnārum, adj. [for in-gnarus; fr. in, "not"; gnārus, "knowing"] *Ignorant.*

i-gnāvus, gnāva, gnāvum, adj. [for in-gnāvus; fr. in, "not"; gnavus, "busy"] *Idle.*

ignis, is, m. *Fire, flame* [akin to Sans. *agni*, "fire"].

i-gnōbĭlis, gnōbile, adj. [for in-gnōbilis; fr. in, "not"; gnōbilis (=nobilis), "well known"] *Obscure, ignoble.*

i-gnōtus, gnōta, gnōtum, adj. [for in-gnōtus; fr. in, "not"; gnōtus (=nōtus), "known"] *Unknown.*

il-le, la, lud, demonstr. pron. [for is-le; fr. is] *That person or thing; he, she, it; that well-known.*

illic, adv. [pron. illic, "that"] *In that place, there.*

il-līdo; see inlido.

ĭm-āgo, āgĭnis, f. *A form, image; a representation, phantom* [root IM of imitor].

imber, bris, m. *A heavy rain; a storm; water* [akin to ὄμβρος].

im-mā-nis, e, adj. *Vast, huge; cruel, savage* [in, "not"; Sans. root MA, "to measure"].

im-mĭnĕo, no perf. nor sup., minēre, 2. v. n. [in, "over"; mineo, "to project"] *To overhang, threaten.*

im-mītis, mīte, adj. [in, "not"; mītis, "mild"] *Cruel.*

immo, adv. *Nay but, nay:*—immo, age, *nay, come* [superl. form fr. in].

im-mōtus, mōta, mōtum, adj. [in, "not"; mōtus, "moved"] *Unmoved, unchanged.*

im-par, adj. [in, "not"; par, "equal"] *Not equal, ill-matched.*

im-pello, pŭli, pulsum, pellĕre, 3. v. a. [in, "against"; pello] *To drive, thrust; to urge, impel.*

impĕr-ĭum, ii, n. [impĕr-o, "to command"] *Sway, empire.*

im-pĭger, pĭgra, pĭgrum, adj. [in, "not"; piger, "indolent"] *Quick.*

im-pĭus, pia, pium, adj. [in, "not"; pius] *Unholy, impious.*

im-plĕo, plēvi, plētum, plēre, 2. v. a. [in; plĕo, "to fill"] *To fill up; to fill, to satisfy.*

im-plĭco, ŭi, ĭtum (also, āvi, ātum), āre, 1. v. a. [for in, "in"; plico, "to fold"]. *To enfold; to entwine; to kindle.*

im-pōno, pŏsŭi, pŏsitum, pōnĕre, 3. v. a. [in, "upon"; pōno] *To place upon.*

imprimis, adv. *Especially.*

im-prōvīsus, prōvīsa, prōvīsum, adj. [in, "not"; prōvisus, "foreseen"] *Unexpected.*

īmus, a, um, sup. adj. *Lowest, deepest; the lowest part,* or *bottom, of.* Pos.: infĕrus; Comp.: inferior.

in, prep. gov. abl. *or* acc. With Abl.: *In, on.* With Acc.: *Into, for, towards, upon, against, among* [ἐν].

ĭnānis, e, adj. *Empty.*

in-cautus, cauta, cautum, adj. [in, "not"; cautus, "cautious"] *Incautious, off one's guard.*

in-cēdo, cessi, cessum, cēdĕre, 3. v. n. [in, "in"; cēdo, "to go"] *To proceed, advance, move on.*

incend-ĭum, ii, n. [incend-o, "to burn"] *A conflagration.*

in-cen-do, di, sum, dĕre, 3. v. a. *To set on fire; to fire, excite.* P. perf. pass.: *Lighted, burning* [for in-can-do; fr. in, "into"; root CAN, akin to κά-ω, "to burn"].

incensus, a, um, P. perf. pass. of incendo.

incep-tum, ti, n. [incĭpio, "to begin"] *A purpose.*

inces-sus, sūs, m. [incēd-o, "to walk"] *Gait.*

in-cĭpĭo, cepi, ceptum, cĭpĕre, 3. v. a. [in, "in"; căpio, "to take"] *To begin.*

in-cognĭtus, cognĭta, cognĭtum, adj. [in, "not"; cognitus, "known"] *Unknown, uncertain.*

in-concessus, concessa, concessum, adj. [in, "not"; concessus, "allowed"] *Unlawful.*

incrĕp-ĭto, ĭtāvi, ĭtātum, ĭtāre, 1. v. n. intens. [increp-o, "to make a noise"] *To challenge, taunt.*

in-cŭbo, cŭbŭi, cŭbĭtum (rarely cŭbāvi, cŭbātum), cŭbāre, 1. v. n. [in, "upon"; cŭbo, "to lie down"] *To lie upon; to brood upon.*

in-cultus, culta, cultum, adj. [in, "not"; cultus, "cultivated"] *Not cultivated, uncultivated.*

in-cumbo, cŭbŭi, no sup., cumbĕre, 3. v. n. [in, "upon"; obsol. cumbo, "to lie down"] *To lie upon; to settle upon.*

in-cūs-o, āvi, ātum, āre, 1. v. a. [in, "against"; caus-a, "a charge"] *To accuse.*

in-cŭtĭo, cussi, cussum, cŭtĕre, 3. v. a. [in, "against"; quătio, "to shake"] *To strike into; to inspire with.*

i-n-de, adv. *Then* [pronominal root I; n, epenthetic; suffix de (= θε or θεν, "from")].

in-dīco, dixi, dictum, dīcĕre, 3. v. a. [in, dīco] *To proclaim.*

in-dignor, dignātus sum, dignāri, 1. v. dep. [in, "not"; dignor, "to deem worthy"] *To be indignant; to chafe; to be angry.*

in-dŭo, dŭi, dūtum, dŭĕre, 3. v. a. *To put on, assume* [ἐνδύω].

ĭn-erm-is, e, adj. [in, "not"; arm-a, "arms"] *Without arms, unarmed.*

in-fandus, fanda, fandum, adj. [in, "not"; fandus, "to be spoken of"] *Unspeakable, abominable, dreadful.*

in-fēlix, fēlīcis, adj. [in, "not"; felix] *Unhappy; unfortunate, ill-fated.*

in-fĕro, in-tŭli, il-lātum, in-ferre, 3 v. a [in, "into"; fĕro, "to bear"] *To bear into.* With Personal pron.: *To betake one's self.*

infīgo, fixi, fixum, fīgĕre, 3. v. a. [in, "into"; fīgo, "to fix"] *To fix into, to impale.*

in-gĕmĭno, gĕmĭnāvi, gĕmĭnātum, gĕmĭnare, 1. v. n. [in, in "augmentative" force; gĕmino, "to double"] *To redouble, to increase.*

in-gĕmo, gĕmŭi, gĕmitum, gĕmĕre, 3. v. n. [in; gĕmo, "to groan"] *To groan, sigh.*

in-gens, gentis, adj. [in, "not"; gens, "a race"] *Huge, immense; great.*

ĭn hŭmā-tus, ta, tum, adj. [ĭn, "not"; humo, "to bury"] *Unburied.*

ĭn-ĭmīcus, ĭmica, ĭmīcum, adj. [in, "not"; ămīcus, "friendly"] *Unfriendly, hostile.*

in-īquus, īqua, īquum, adj. [in, "not"; æquus, "favorable"] *Hostile.*

injūrĭ-a, æ, f. [injuri-us, "unjust"] *Injustice; outrage; tale of wrong.*

inlīdo, līsi, līsum, līdĕre, 3. v. a. [in, lædo] *To dash upon.*

inquam *or* inquio, v. defect. *To say.*

inquit, 3. pers. sing. of inquam.

inrigo, āvi, ātum, āre, 1. v. a. *To shed.*

in-scĭ-us, a, um, adj. [ĭn, "not"; scĭ-o, "to know"] *Not knowing, unaware.*

in-scrībo, scripsi, scriptum, scrībĕre, 3. v. a. [ĭn, "upon"; scrībo] *To mark; to inscribe.*

in-sĕquor, sĕquūtus sum, sĕqui, 3. v. dep. [in, "after"; sĕquor] *To follow, pursue.*

in-sĭdĕo, sēdi, sessum, sĭdēre, 2. v. n. [in, "upon"; sĕdĕo] *To sit upon.*

insĭdĭ-æ, ārum, f. plur. [insĭd-ĕo, "to take up a position in a place"] *Artifice; trick, wiles.*

insīdo, sedi, sessum, sīdĕre, 3. v. a. and n. *To settle on.*

in-sign-is, e, adj. [in, "upon"; sign-um, "a mark"] *Remarkable, distinguished.*

in-spīro, spīrāvi, spīrātum, spīrāre, 1. v. a. [in, "into"; spīro, "to breathe"] *To inspire, excite, kindle.*

in-sto, stĭti, stātum, stare, 1. v. n. [ĭn; sto, "to stand"] *To press on; to be eager; to strive.*

in-strŭo, struxi, structum, strŭĕre, 3. v. a. [in; strŭo, "to build"] *To furnish, fit up, array.*

in-sŭl-a, æ, f. [in, "in"; săl-um, "the sea"] *An island.*

in-sŭper, adv. [in, "on *or* upon"; sŭper, "above"] *Above, moreover.*

in-tac-tus, ta, tum, adj. [in, "not"; tango, "to touch"] *Pure, untouched, maiden.*

in-ten-to, tāvi, tātum, tāre, 1. v. a. intens. [inten d-o] *To threaten.*

inter, prep. gov. acc. [akin to in] *Between; among, in the midst of; through.*

inter-dum, adv. [prob. inter, "at intervals of"; dum, contr. fr. dium, old acc. of dies; see diu] *Sometimes.*

intĕr-ĕā, adv. [for intĕr-ĕam; fr. inter, "between"; ĕam, acc. sing. fem. of is] *Meanwhile, in the mean time.*

(inter-for), fātus sum, fāri, 1. v. dep. [inter, "during"; (for), "to speak"] *To interrupt.*

intĕr-ĭor, ĭus, comp. adj. [obsol. intĕr-us, "within"] *Inner, interior; the inner part of.* Sup.: intimus.

intĭmus, a, um, sup. adj. *Innermost; the innermost part of.*

in-tŏno, tŏnŭi, tŏnātum, tŏnāre, 1. v. n. [in, tono] *To thunder.*

in-tractābĭlis, tractābĭle, adj. [in. "not"; tractābĭlis, "to be handled"] *Indomitable, not to be subdued.*

intrō-grĕdĭor, gressus sum, grĕdi, 3. v. dep. [intro, "within"; gradior, "to step"] *To enter.*

intus, adv. *Within* [akin to Gr. ἐντος].

in-vĕho, vexi, vectum, vĕhĕre, 3. v. a. [in, "upon"; vĕho, "to carry"] Pass.: *To ride on* or *upon; to be carried upon.*

invī-sus, sa, sum, adj. [invīd-eo, "to hate"] *Hated, hateful, odious, detested.*

in-vĭ-us, a, um, adj. [in, "not"; vĭ-a, "a way"] *Pathless, dangerous.*

i-pse, psa, psum, pron. dem. [for is-pse; fr. is; suffix, pse] *Self, very.*

īra, æ, f. *Anger, rage, wrath.*

īre, pres. inf. of eo.

ir-rigo; see inr go.

i-s, ĕa, id, pron. dem. *This, that* [akin to Sans. pronominal root I].

it, 3. pers. sing. pres. ind. of eo.

ĭ-ter, itinĕris, n. [ĕo, "to go," through root I] *A course.*

jă-cĕo, cŭi, cĭtum, cĕre, 2. v. n. *To lie; to lie low* [akin to Sans. root YĀ, "to go"].

jac-to, tāvi, tātum, tāre, 1. v. a. intens. [jăc-ĭo, "to throw"] *To toss, to drive hither and thither; to utter, pour forth; to behave haughtily, to boast.*

jăcŭlātus, a, um, P. perf. of jaculor.

jăcŭl-or, ātus sum, āri, 1. v. dep. [jacŭl-um, "a javelin"] *To hurl.*

jam, adv. prob. =eam, acc. sing. fem. of is, "this, that"] *At this time, now; already*:—jam . . . jam, *at one time . . . at another time; now . . . now. At that time, then.* Strengthened by tum: *At that very time, even then.*

jam-dudum, adv. [jam, "now"; dudum, "not long since"] *Now at once; long ago.*

jam-prīdem, adv. [jam; prīdem, "long ago"] *Long ago, long since.*

jŭbĕo, jussi, jussum, jŭbēre, 2. v. a. *To order, bid* [perhaps fr. jus, habeo].

jūdĭc-ĭum, ĭi, n. [jūdĭc-o, "to judge"] *A judgment.*

jŭgāram for jugaveram, pluperf. ind. of jugo.

jŭg-o, āvi, ātum, āre, 1. v. a. [jŭg-um, "a yoke"] *To join in marriage.*

jŭg-um, i, n. [JUG, root of jungo, "to join"] *A mountain-ridge.*

jungo, junxi, junctum, jungĕre, 3. v. a. *To join; to yoke* [akin to Gr. ζυγ, root of ζευγνυμι; and to Sans. root YUJ].

jū-s, ris, n. *Law* [akin to Sans. root YU, "to bind"].

jus-sum, si, n. [jŭb-ĕo] *An order, command.*

jussus, a, um, P. perf. pass. of jubeo.

just-ĭtĭa, ĭtiæ, f. [just-us, "just"] *Justice.*

jus-tus, ta, tum, adj. [jus, "law"] *Just, equal.*

jŭvĕn-is, is, adj. comm. gen. *Young.* As Subst.: *A young person; a young man* [akin to Sans. *yuvan*, "young"].

jŭven-ta, tæ, f. [jŭvĕn-is] *Youth.*

jŭven-tus, tūtis, f. [i.d.] *Youth,* i.e. *young men.*

jŭvo, jūvi, jūtum, jŭvāre, 1. v. a. *and* n. *To assist; to please, delight.*

lābens, ntis, P. pres. of lābor.

lăb-or, ōris, m. *Labor, toil, task; misfortune.* Of the sun: *An eclipse* [akin to Sans. root LABH, "to acquire"; Gr. λαβ, root λαμβανω, "to take"].

lābor, lapsus sum, lābi, 3. v. dep. *To glide; to pass away* [akin to Sans. root LAMB, "to fall"].

lăbōrātus, a, um, P. perf. pass. of laboro.

lăbōr-o, āvi, ātum, āre, 1. v. a. [lăbor] *To make with toil; to work laboriously.*

lăcrĭma, æ (old form dacrima). *A tear* [akin to Gr. δακρ-υ; Sans. root DAÇ, "to bite"].

lăcrĭm-o, āvi, ātum, āre, 1. v. n. [lăcrĭm-a, "a tear"] *To weep.*

lædo, læsi, læsum, lædĕre, 3. v. a. *To hurt; to offend; to thwart.*

lætans, ntis, P. pres. of lætor.

læt-itĭa, ītiæ, f. [læt-us] *Joy; enjoyment.*

læt-or, ātus sum, āri, 1. v. dep. [id.] *To rejoice.*

læt-us, a, um, adj. *Joyful; abounding in, full of* [akin to Sans. root LAS, "to shine, delight"].

læv-us, a, um, adj. *Left.* As Subst.: læva, æ, f. *The left-hand* [λαι-ός].

lă-pis, pĭdis, m. *A stone; marble* [akin to Gr. λᾶ-ας, "a stone"].

lăqu-ĕare (-ĕar), ĕāris, n. [akin to lăc-us, in etymological force of "a thing hollowed out"] *A sunken panel in the ceiling; a ceiling.*

larg-us, a, um, adj. *Abundant, copious.*

lāt-e, adv. [lāt-us] *Far and wide.*

lătens, ntis, P. pres. of lateo. Pa.: *Hidden.*

lăt-ĕo, ŭi, ēre, 2. v. n. *and* a. Neut.: *To lie hid, be concealed.* Act.: *to escape the notice of* [akin to λαθ, root of λανθάνω, "to lie hid"].

lătex, ĭcis, m. *A liquid, fluid.*

lātus, a, um, adj. *Broad; widely extended, spreading far* [old Lat. stlatus; Sans. root STAR=sterno].

lătus, ĕris, n. *The side* [akin to πλατύς].

laus, laudis, f. *Praise; a noble action* [prob. akin to Gr. κλύ-ω; and to Sans. root ÇRU, "to hear"].

laxus, a, um, adj. *Loose, slack* [prob. akin to λαγγ-άζω, "to slacken"].

lectus, a, um, P. perf. pass. of lego.

lĕgo, lēgi, lectum, lĕgĕre, 3. v. a. *To pick out, select; to choose, elect* [Gr. λέγω].

lēn-ĭo, īvi *or* ĭi, ītum, īre, 4. v. a. [lēn-is, "mild"] *To appease, mitigate.*

lĕv-is, e, adj. *Light, rapid* [akin to Gr. ἐ-λαχ-ύς; also to Sans. *laghu*].

lĕv-o, āvi, ātum, āre, 1. v. a. [lĕv-is] *To lift up; to lighten.*

lex, lēgis, f. [lĕg-o, "to read"] *A law.*

lībo, āvi, ātum, āre, 1. v. a. [Gr. λείβω] *To pour; to make a libation; to taste; to kiss.*

lĭceo, ŭi, ĭtum, ēre, 2. v. n. *To be permitted.* Licet: *It is permitted* [Gr. root λιπ, "to leave"].

lī-men, minis, n. [root of Lat. obliquus: so a cross-piece] *A threshold; a dwelling; a palace.*

linquo, līqui, lictum, linquĕre, 3. v. a. *To leave* [akin to Gr. λείπω].

līquens, ntis, P. pres. of liquor.

lī-quor, no perf., qui, 3. v. dep. *To be liquid; to be clear* [akin to Sans. root LI, "to be soluble"].

lī-tus, tŏris, n. [prob. LI, root of lĭ-no, "to overspread"] *The shore.*

lŏc-o, āvi, ātum, āre, 1. v. a. [loc-us] *To place, fix, settle.*

lŏc-us, i, m. (plur. lŏci, m., and lŏca, n.) *A place* [prob. akin to Gr. root λεχ, "to put"].

long-e, adv. [long-us] *Afar, at a distance; far off, far.* Comp.: longĭus.

long-us, a, um, adj. *Long; distant* [akin to Sans. *dīrgh-a*].

lŏqu-or, ūtus sum, i, 3. v. dep. *To speak, say* [akin to Sans. root LAP, "to speak"].

lō-rum, ri, n. Plur.: *The reins* of horses [for vlorum, root val of volvo].

luc-tor, tātus sum, tāri, 1. v. dep. *To struggle* [akin to Sans. root LING, "to embrace"].

lū-cus, ci, m. *A grove* [luceo: the shining, open place in a wood].

lūdo, lūsi, lusum, lūdĕre, 3. v. a. *and* n. [ludus, "play"] *To sport; to mock; to play.*

lū-men, minis, n. [lūc-ĕo, "to shine"] *Light; an eye.*

lū-na, næ, f. [lūc-ĕo, "to shine"] *The moon.*

lūnā-tus, ta, tum, adj. [luno, "to bend like a half-moon] *Crescent-shaped.*

lŭo, lŭi, lŭĭtum *or* lūtum, lŭĕre, 3. v. a. *To pay; to atone for, expiate* [Gr. λύω].

lŭp-a, æ, f. *A she-wolf* [like Gr. λύκ-ος, akin to Sans. *vrik-a*, "a wolf"].

lustr-o, āvi, ātum, āre, 1. v. a. [lustr-um, "an expiatory offering"] *To purify; to survey, examine; to traverse.*

lu-strum, stri, n. [lŭ-o, "to wash"] *A space of five years; a lustrum.*

lux, lūcis, f. [lūc-ĕo, "to shine"] *Light.*

lux-us, ūs, m. [lux-us, "dislocated"] *Splendor.*

lychnus, i, m. *A light, lamp* [λυχνος].

lymp a, æ, f. *Water* [νύμφη].

lynx, cis, comm. gen. *A lynx* [λύγξ].

mă ŭl-ōsus, ōsa, ōsum, adj. [măcŭla, "a spot"] *Spotted, mottled.*

mæreo, no perf., no sup., ēre, 2. v. n. [root mis, Lat. miser, Gr. μισέω] *To mourn.*

mæstus, a, um, adj. [root of mærco] *Sad.*

māgālĭa, ĭum, n. plur. *Huts* [said to be a Punic word.

mă -is, comp. adv. [akin to magnus] *More.*

măg-ister, istri, m. [root MAG; cf. magnus] Of a vessel: *The steersman.*

măgistr-ātus, ātūs, m. [magister] *A magistracy; a magistrate.*

magn-ănĭm-us, a, um, adj. [magnus, ănĭm-us] *Great-souled, magnanimous.*

mag-nus, na, num, adj. *Great; extensive, spacious.* Comp.: mājor; Sup.: maxĭmus [root MAG, akin to Gr. μεγ-ας, Sans. *mah-a*, "great"].

mălum, i; see mālus.

măl-us, a, um, adj. *Bad; wicked.* As Subst.: mălum, i, n. *An evil.* Comp.: pējor; Sup.: pessĭmus [akin to Gr. μελ-ας, "black"; Sans. *mala*, "dirty"].

mamma, æ, f. [Gr. μάμμα] *A breast.*

măn-ĕo, si, sum, ēre, 2. v. n. *To remain, to abide* [μεν-ω]

man-tēle, tēlis, n. [manus, "hand"; tela, "web"] *A napkin, towel.*

mă-nus, nūs, f. *A hand; handywork, skill* [akin to Sans. root MĀ, "to measure"].

măr-e, is, n. *The sea* [root MAR, "to gleam"; Lat. marmor].

mā-ter, tris, f. Of persons: *A mother.* Of animals: *A dam* [akin to Gr. μή-τηρ; Sans. *mâ tri*, fr. a root MĀ, in meaning of "to produce"].

mātūr-o, āvi, ātum, āre, 1. v. a. [mātūr-us] *To hasten.*

mēcum, for cum me; see cum.

mĕd-ĭtor, itātus sum, itāri, 1. v. dep. *To think upon; to purpose* [akin to μέδ-ομαι, "to care for"].

mĕd-ĭus, ĭa, ĭum, adj. [akin to μεσος] *Middle; the middle* or *midst of; in the middle* or *midst.*

mel, mellis, n. *Honey* [akin to μελι].

mĕlĭor, us; see bonus.

mĕlĭ-us; see bene.

membrum, i, n. *A limb; the frame.*

me-mĭn-i, isse, v. defect [reduplicated fr. root MEN; see mens] *To remember.*

mĕmor, ŏris, adj. *Mindful of* [akin to Sans. root SMRI, "to remember"].

mĕmŏr- , āvi, ātum, āre, 1. v. a. *and* n. [mĕmor] *To call to mind; to relate; to call; to speak.*

men-s, tis, f. *The mind, intellect; senses; memory; purpose; feelings* [Lat. root MEN; akin to Sans. *mân-as*, "mind"; fr. root MAN, "to think"; cf., also, Gr. μέν-ος].

men-sa, æ, f. [mētior, "to measure," through root MEN, found in part. perf. men-sus] *A table; food, dishes.*

men-sis, sis, m. [root MEN, whence men-sus, P. perf. of metior, "to measure"] *A month.*

merc-or, ātus sum, āri, 1. v. dep. [merx, "merchandize"] *To purchase.*

mĕr-ĭtum, iti, n. [mer-eo, "to deserve"] *A service.*

mĕr- m, i, n. [mĕr-us, "pure"] *Pure wine.*

mēt-a, æ, f. [mēt-ior, "to measure"] *End, limit.*

mĕtŭ-o, mĕtŭi, mĕtūtum, mĕtŭĕre, 3. v. a. [metus, "fear"] *To fear.*

mĕtus, ūs, m. *Fear, dread.*

mĕ-us, a, um, pron. poss. [me] *My, mine.*

mĭc-o, ŭi, no sup., āre, 1. v. n. *To gleam, sparkle* [akin to Sans. root MISH, "to wink"].

mill-e, num. adj. indecl. *A thousand* [Sans. root MIL, "to combine"].

mĭn-ister, istri, m. [from minus, and comp. ending ter] *A servant.*

mĭnistr-o, āvi, ātum, āre, 1. v. a. [mĭnister] *To provide, supply.*

1. mĭnor, ātus sum, āri, 1. v. dep. *To threaten; to tower; to project.*

2. mĭnor, us, comp. adj.; see parvus.

mĭnōres, um; see parvus.

mĭn-us, comp. adv. [adverbial neut. of mĭn-or, "less"] *In a less degree, less.*

mīrā-bĭlis, bĭle, adj. [mir-or, "to wonder at"] *Wonderful.*

mīra-ndus, nda, ndum, adj. [mir-or, "to wonder at"] *Wonderful.*

mī-ror, rātus sum, rāri, 1. v. dep. *To wonder at* [akin to Sans. root SMI, "to smile"].

mīr-us, a, um, adj. [mir-or] *Wonderful.*

miscĕo, miscŭi, mistum *or* mixtum, miscēre, 2. v. a. *To mix* or *mingle; to throw into confusion, disturb; to stir up, excite* [akin to Gr. *μισγ-ω*, *μιγ-νυμι*, "to mix"; and to Sans. *miç-ra*, "mixed"].

mĭs-er, ĕra, ĕrum, adj. [akin to Latin mæstus; Gr. *μῖσος*] *Wretched.*

mĭsĕrā-bĭlis, bĭle, adj. [miser-or, "to pity"] *Pitiable, wretched.*

mĭsĕrātus, a, um, P. perf. of miseror.

mĭsĕr-or, ātus sum, āri, 1. v. dep. [mĭser, "wretched"] *To pity.*

mīt-esco, no perf. nor sup., escĕre, 3. v. n. [mīt-is, "mild"] *To become gentle.*

mitto, mīsi, missum, mittĕre, 3. v. a. [Sans. MATH, "to set in motion"] *To send; to dismiss.*

mŏdo, adv. *Only, merely.*

mŏ-dus, di, m. *A manner* [prob. akin to Sans. root MÂ, "to measure"; whence also Lat. mē-tior, "to measure"; Gr. *μέ-τρον*, "a measure"]

mœn-ĭa, ium, n. plur. *Walls, fortifications; a city* [akin to Gr. *ἀ-μυν-ω*, "to ward off"].

mōles, is, f. [for mogles, root of magnus] *An immense mass; a huge pile of buildings; difficulty, burden; massy waves.*

mōl-ĭor, ītus sum, īri, 4. v. dep. [mol-es] *To undertake; to build; to make, cause.*

moll-ĭo, īvi *and* ĭi, ītum, īre, 4. v. a. [moll-is, "soft"] *To mollify, soften.*

moll-is, e, adj. *Soft, tender* [akin to Gr. *μαλακός*, Lat. mulier].

mŏn-īle, ilis, n. *A necklace* [akin to Sans. *man-i*, "a jewel"].

mon-s, tis, m. [mĭn-ĕo, "to project"] *A mountain.*

monstrāram, for monstraveram, pluperf. ind. of monstro.

monstr-o, āvi, ātum, āre, 1. v. a. [monstr-um, "that which warns"] *To show, point out; to direct.*

mŏra, æ, f. *Delay.*

mŏr-or, ātus sum, āri, 1. v. dep. [mŏr-a] *To delay.*

mor-s, tis, f. [mŏr-ĭor] *Death.*

mor-sus, sūs, m. [mordĕo, "to bite"] *A fluke.*

mort-ālis, āle, adj. [mors] *Subject to death, mortal, human.*

mōs, ōris, m. [root MA, "measure"] *Usage, custom; a law.*

mōtus, a, um, P. perf. pass. of moveo.

mŏvĕo, mōvi, mōtum, mŏvēre, 2. v. a. *To shake, agitate; to move; to tell, reveal* [akin to Sans. root MÎ, "to go"].

mulcĕo, mulsi, mulsum *or* mulctum, mulcēre, 2. v. a. *To soothe, pacify* [akin to Gr. *μάρπτω*].

mult-um, adv. [adverbial neut. of mult-us, "much"] *Much, greatly.*

mul-tus, ta, tum, adj. *Much; many a, many.* As Subst.: multa, ōrum, n. plur. *Many things.* multa, n. plur. used adverbially: *Much.* Comp.: plus; Sup.: plūrimus [perhaps akin to *πολ-υς*].

mūn-ĭo, īvi *or* ĭi, ītum, īre, 4. v. a. [mœn-ia, "walls"] *To fortify.*

mūnus, ĕris, n. [root MU, "bind"] *A gift, present.*

murmur, ŭris, n. [prob. the natural sound MUR] *A muttering, a murmur, a roar.*

mūr-us, i, m. *The wall* [akin to Sans. root MU, cf. mœnia].

mū-to, tāvi, tātum, tāre, 1. v. a. freq. [mŏvĕo, "to move"] *To change.*

nam, conj. *For* [acc. sing. f. of pron. stem NA].

nam-que, conj. [nam, "for"; suffix que] *For.*

nā-scor (old form gna-), tus sum, sci, 3. v. dep. *To be born* [root NA (=GNA), another form of root GEN (=Gr. γεν)].

nā-ta, tæ, f. [na-scor] *A daughter.*

nā-tus, ti, m. [id.] *A son.*

nāv-ĭgo, igāvi, igātum, igāre, 1. v. a [nav-is, "a ship"; ago] *To sail over, navigate.*

nāvis, is, f. *A ship* [akin to Gr. ναῦς, Sans. *nau*].

nē, conj. *That not, lest* [prob. akin to Sans. *na*, "not"].

nĕ, enclitic and interrogative particle: 1. In direct questions it has no English equivalent. 2. In indirect questions: *Whether*:—ne . . . ne, *whether . . . or whether* [weakened fr. nē].

nĕbŭla, æ, f. *A mist; a cloud* [akin to nūbes].

nec, **necdum**; see nĕque.

necnon; see neque.

nectar, ăris, n. *Nectar*; the drink of the gods [νεκταρ].

necto, nexui, nexum, nectĕre, 3. v. a. *To bind* [akin to Sans. root NAH, "to bind"].

nĕ-fa-ndus, nda, ndum, adj. [ne, "not"; for, "to speak"] *Impious.* As Subst.: nĕfandum, i, n. *Wrong, wickedness.*

nĕm-us, ŏris, n. *A glade, a grove* [akin to Gr. νεμω, "to feed"].

nĕ-que (contr. nec), adv. *and* conj. [ne, "not"; que, "and"] Adv.: *Not.* Conj.: *And not, neither*:—neque (nec) . . . neque (nec), *neither . . . nor*:—nec dum (also written as one word, necdum), *and not yet*;—nec non (also as one word, necnon), *(and not not*, i.e.) *and also, and besides, moreover.*

ne-queo, quivi *or* quii, quitum, quire, v. n. [ne, "not"; queo, "to be able"] *To be unable.*

ne-scĭo, scīvi *or* scii, scītum, scīre, 4. v. a. [nē, "not"; scio] *Not to know; to be ignorant.*

nesci-us, a, um, adj. [nescio] *Not knowing, ignorant.*

neu; see nēve.

nē-ve (contracted neu), conj. *And not, nor* [nē, "not"; ve, akin to Sans. *vā*, "and"].

nī, conj. [identical with ne, "not"] As a conditional particle: *If not, unless.*

nĭger, ra, rum, adj. *Black, dark, swarthy.*

nimb-ōsus, ōsa, ōsum, adj. [nimbus] *Stormy.*

nimb-us, i, m. *A storm-cloud* [akin to Gr. νεφος, Lat. nebula].

nitens, ntis, P. pres. of niteo. Pa.: *Bright, shining.*

nĭt-ĕo, ŭi, no sup., ēre, 2. v. n. *To shine.*

nĭv-ĕus, ĕa, ĕum, adj. [nix, "snow"] *Snow-white.*

no, āvi, no sup., āre, 1. v. n. *To swim* [akin to νεω].

nōd-us, i, m. *A knot* [prob. akin to Sans. root NAH (old form NADH), "to tie *or* bind"].

nō-men, mĭnis, n. [no-sco] *A name; renown.*

non, adv. *Not* [fr. old nœnum, *i.e.*, nec, unum].

nos-ter, tra, trum, pron. poss. [nos, plur. of ego] *Our.*

no-tus, ta, tum, adj. [nosco, "to know"] *Known, well-known, renowned.*

nŏvem, num. adj. indecl. *Nine* [akin to Sans. *navan*].

nŏv-ĭtas, ĭtātis, f. [nŏv-us] *Newness; infancy.*

nŏv-us, a, um, adj. *New; early* [akin to Sans. *nav-a*, Gr. νέϝ-ος].

nox, noctis, f. *Night; darkness* [akin to Sans. *nakt-a*, Gr. νύξ].

noxa, æ, f. [nŏc-ĕo, "to hurt"] *A fault, guilt.*

nūb-es, is, f. *A cloud* [akin to Sans. *nabh-as*, "sky, atmosphere"; Gr. νέφ-ος].

nud-o, āvi, ātum, āre, 1. v. a. [nūd-us, "naked"] *To lay bare, to reveal.*

nūd-us, a, um, adj. *Naked, bare* [Sans. NAGNA, "naked"]

n-ullus, ulla, ullum, adj. [ne, "not"; ullus, "any"] *None, no.* As Subst.: nulli, ōrum, m. plur. *No persons, none.*

nū-men, mĭnis, n. [nŭ-o, "to nod"] *Divine will* or *power* or *authority; divinity; presence of a god; a deity.*

nŭm-ĕrus, ĕri, m. *A number* [νέμ-ω, "to distribute"]

nun-c, adv. *Now* [akin to Gr. νῦν (Sans. *nu* or *nû*), with c for ce, demonstrative suffix].

nuntí-o, avi, ātum, āre, 1. v. a. [nunti-us, "a message"] *To announce.*

nūtrī-mentum, menti, n. [nutri-o, "to nourish"] *Food.* Of a fire: *Fuel.*

nūtrī-x, cis, f. [id.] *A nurse.*

nympha, æ, f. *A nymph;* a demi-goddess, inhabiting either the sea, rivers, woods, trees, or mountains [Νύμφη].

o, interj. *O!*

ŏb, prep. gov. acc. *On account of* [akin to ἐπ-ί; Sans. *ap-i*].

objec-tus, tūs, m. [objicĭo, "to cast before"] *An opposing; opposition.*

oblātus, a, um, P. perf. pass. of offero.

ob-rŭo, rŭi, rŭtum, rŭĕre, 3. v. a. [ob; rŭo, "to throw down with violence"] *To overwhelm; to bury.*

ob-scū-rus, ra, rum, adj. *Dark, dim* [ob, "over"; scu, akin to Sans. root SKU, "to cover"]

ob-stĭpesco, stĭpŭi, no sup., stĭpescĕre, 3. v. n. inch. [ob; stĭpesco, "to become amazed"] *To become amazed.*

ob-sto, stĭti, stātum, stāre, 1. v. n. [ob, sto] *To withstand.*

obtú-sus, sa, sum, adj. [obtundo, "to beat against"] *Blunted, dull.*

obtu-tus, tūs, m. [obtŭ-ĕor, "to look at"] *A gaze; a fixed stare.*

ob-ví-us, a, um, adj. [ob, via] *In the way; going to meet.*

occā-sus, sūs, m. [occĭd-o, "to perish"] *A fall; overthrow.*

oc-cŭbo, no perf. nor sup., āre, 1. v. n. [ŏb; cŭbo, "to lie down"] *To lie; to repose* with the dead.

oc-cŭl-o, ŭi, tum, ĕre, 3. v. a. [ob, colo] *To conceal.*

occultus, a, um, P. perf. pass. of occulo. Pa.: *Hidden.*

oc-cumbo, cŭbŭi, cŭbĭtum, cumbĕre, 3. v. n. [ob; obsol. cumbo, "to lie down"] *To lie down* in death; *to fall, perish.*

oc-curro, curri *and* cŭcurri, cursum, currĕre, 3. v. n. [ob, curro] *To meet, come in the way of.*

ōcĕănus, i, m. *The ocean* [ὠκεανός].

ŏc-ŭlus, ŭli, m. *An eye* [akin to Gr. ὄκ-ος, Sans. *aksh-a*].

ŏd-ĭum, ĭi, n. [ōd-i, "to hate"] *Hatred.*

ŏd-or, ōris, m. *A scent; fragrance* [root OD; akin to Gr. ὄζω (=ὄδσω); also Lat. ŏl-eo, "to emit a smell"].

offĕro, obtŭli, oblātum, offerre, v. a. irreg. [ob, fĕro] *To present.*

of-fíc-ĭum, ĭi, n. [opus, facio] *A service; a kindness.*

ōl-im, adv. [fr. oll-e, old form of ill-e] *In time to come, at some time or other, hereafter; formerly; just now.*

olli, old form of illi, dat. of ille.

ō-men, mĭnis, n. [oro, "to speak"] *A prognostic* or *omen.* In the poets, sometimes: *Nuptials.*

omn-ĭ-pŏtens, pŏtentis, adj. [omn-is, "all"; (i) connecting vowel; pŏtens, "powerful"] *All-powerful, omnipotent.*

omnis, e, adj. *All, every.* As Subst.: omnes, ium, comm. gen. plur. *All persons, all.* omnĭa, ium, n. plur. *All things.*

ŏnĕrāram, for onĕraveram, pluperf. ind. of onero.

onĕr-o, āvi, ātum, āre, 1. v. a. [onus, "a burden"] *To load; to fill.*

ŏnus, ĕris, n. *A burden* [prob. akin to Sans. *anas*, "a cart"].

ŏnus-tus, ta, tum, adj. [ŏnus] *Loaded, laden.*

ŏp-īmus, īma, īmum, adj. [ob and obs. pimo, "to swell"; akin to πιων] *Wealthy, rich, fruitful.*

oppĕrĭens, ntis, P. pres. of opperior.

oppĕrĭor, pĕrītus and pertus sum, pĕriri, 4. v. dep. *To wait for* [obs. perior].

op-pĕto, pĕtīvi and petĭi, pĕtītum, pĕtĕre, 3. v. a. [ŏb, pĕto] *To go to meet; to encounter.* With ellipse of mortem: *To encounter death*, i.e. *to die.*

oppressus, a, um, P. perf. pass. of opprĭmo.

op-prīmo, pressi, pressum, prīmĕre, 3. v. a. [ŏb, prĕmo] *To crush; to overcome, overthrow.*

op-s, is (Nom. Sing. does not occur; Dat. is found perhaps only once), f. [Sans. APNAS, "gain"; Gr. ἄφενος] *Power.* Mostly plur.: *Means*, or *resources*, of any kind; *wealth, riches; aid, help.*

optĭmus, a, um; see bonus.

op-to, tāvi, tātum, tāre, 1. v. a. [root OP- as in Gr. ὄψομαι] *To wish; to choose; to long for.*

ŏp-ŭlentus, ŭlenta, ŭlentum, adj. [op-es, "wealth"] *Rich in.*

ŏpus, ĕris, n. *Work* [akin to Sans. *apas*].

ōra, æ, f. *Coast, shore.*

ōrans, ntis, P. pres. of oro.

orbis, is, m. *A circle*:—orbis terrārum, or orbis alone, *(the circle of lands*, i.e.) *the world.* Of things that return at a certain period of time: *Circuit.*

ordĭor, orsus sum, ordīri, 4. v. dep. *To begin.*

ord-o, ĭnis, m. [ord-ior, "to weave"] *Order; a line.*

orĭens, ntis, P. pres. of orior. As Subst.: ("The rising sun"; hence) *The East.*

ŏr-īgo, ĭgĭnis, f. [ŏr-ior, "to arise"] *Origin; birth, lineage; race.*

ŏr-ior, tus sum, īri, 3. and 4. v. dep. *To rise.* Of birth: *To spring from* [prob. akin to ὄρ-νυμι, "to stir up"].

ornā-tus, tūs, m. [orno, "to adorn"] *Dress; ornament.*

ōr-o, āvi, ātum, āre, 1. v. a. [os, "the mouth"] *To entreat.*

orsus, a, um, P. perf. of ordior.

ortus, a, um, P. perf. of orior.

ōs, ōris, (Gen. plur. not found), n. *The mouth; the face, countenance; the lips* [akin to Sans. root AS, "to eat"].

ŏs, ossis, n. *A bone* [akin to Sans. *asthi*, Gr. ὀστέον].

os-cŭlum, cŭli, n. [ōs, ōr-is] *A lip; a kiss.*

os-tendo, tendi, tensum, tendĕre, 3. v. a. [obs (=ob), tendo] *To show; to point out.*

ost-ĭum, ĭi, n. *The mouth; an entrance; a harbor* [akin to Sans. *osth-a*, "a lip"].

ostrum, i, n. [ὄστρεον] *A purple dress, purple; a purple couch; purple fabrics.*

pā-bŭlum, bŭli, n. [pa-sco, "to feed"] *Food, fodder; pasturage.*

pœnĭtet, ŭit, no sup., ēre, 2. v. a. impers. *It repents* [root in pœna; Gr. ποινή].

palla, æ, f. *A robe* or *loose dress* worn especially by women [akin to pellis].

pall-ĭdus, ĭda, ĭdum, adj. [pall-ĕo, "to be pale"] *Pale.*

palma, æ, f. *The palm; the hand* [παλαμη].

pando, pandi, pansum and passum, pandĕre, 3. v. a. *To open.* P. perf. pass.: Of the hair: *Dishevelled* [root pat of pateo].

par, păris, adj. *Equal, corresponding.*

parc-o, pĕperci (less frequently parsi), parcitum *or* parsum, parcĕre, 3. v. n. [parcus, "sparing"]. *To spare* [cf. paucus, parvus].

păr-ens, ntis, comm. gen. [for pări-ens, fr. păr-io] *A parent*, whether a father or mother.

pārens, ntis, P. pres. of pareo.

pār-ĕo, ŭi, ĭtum, ēre, 2. v. n. [akin to păr-ĭo, "to bring forth"] *To appear; to obey.*

păr-ĭter, adv. [par, "equal"] *Equally.*

parma, æ, f. *A* small round *shield; a target* [Gr. πάρμη].

păr-o, āvi, ātum, āre, 1. v. a. [Sans. PAR, "to lead"; Gr. πόρος] *To prepare* [prob. akin to φέρ-ω].

par-s, tis, f. *A part, portion;* pars . . . pars, *some . . . others* [root por; Gr. ἔπορον].

part-ior, ītus sum, īri, 4. v. dep. [pars, "a part"] *To divide.*

par-tus, tūs, m. [păr-io, "to bring forth"] *A bringing forth, a birth.*

par-vus, va, vum, adj. [akin to paucus, Gr. παῦρος] *Small, little.* As Subst.: mĭnor-es um, comm. gen. plur. *Descendants, posterity.* Comp.: mĭnor; (Sup.: mĭnĭmus).

pā-sco, vi, stum, scĕre, 3. v. a. *To feed, support* [akin to Sans. root PÂ, "to nourish"].

1. passus, a, um, P. perf. pass. of pando.

2. passus, a, um, P. perf. of patior.

păt-ĕo, ŭi, no sup., ēre, 2. v. n. *To lie open; to be manifest; to be opened; to be disclosed* [akin to Gr. πετ-άννυμι].

pă-ter, tris, m. *A father, a parent.* Plur.: *Nobles, forefathers, ancestors* [akin to Gr. πα-τήρ; Sans. *pi-tri*, fr. root PÂ, "to protect, to nourish"].

păt-ĕra, ĕræ, f. [păt-ĕo] *A* broad flat *dish*, especially used in making offerings; *a bowl* for libations.

pătior, passus sum, păti, 3. v. dep. *To suffer; to permit* [akin to Gr. παθ, root of πάσχω].

pătrĭa, æ; see patrius.

1. patr-ĭus, ĭa, ĭum, adj. [păter] *Of a father; paternal.* As Subst: patrĭ-a, æ, f. *Fatherland, native country.*

2. patrĭ-us, a, um, adj. [patrĭ-a, "fatherland"] *Of one's native country; native.*

paucus, a, um, adj. [root PAU in παύω; comp. parvus] Of number: (Sing.: "Small") Plur.: *Few; a few.*

paul-ātim, adv. [paul-us, "little"] *Gradually.*

pāx, pācis, f. [fr. root PAC, *or* PAG, whence păciscor, "to covenant"; pango, "to fasten"] *Peace.*

pectus, ŏris, n. *The breast; heart, mind.*

1. pĕc-us, ŏris, n. *A herd; a swarm* [akin to Sans. *paç-u*, fr. root PA, "to bind"].

2. pec-u, ŭdis, f. Sing.: *A single head of cattle; a beast.* Plur.: *Cattle* in general [id.].

pĕlăgus, i, n. *The sea, the open sea* [πελαγος].

pello, pĕpŭli, pulsum, pellĕre, 3. v. a. *To drive out* [akin to Sans. root PAL, "to go"].

pelta, æ, f. *A pelta*, i.e. *a small light shield* (in the shape of a half-moon) [πελτη].

Pĕn-ātes, ātium, m. plur. [pĕn-us, "stores"] *The Penates* or *household gods.*

pendĕo, pĕpendi, no sup., pendēre, 2. v. n. *To hang* [intrans. of pendo].

pĕn-ĕtro, ĕtrāvi, ĕtrātum, ĕtrāre, 1. v. n. [root PEN, denoting the idea of "entering," "the interior"] *To penetrate.*

pĕn-ĭtus, adv. [id.] *Deeply, far within; wholly; far down; far away.*

pĕnus, us *and* i, m. *and* f. [root pa of pasco] *Food, provisions.*

peplum, i, n. *and* peplus, i, m. ("The peplum," i.e. the robe of state of Minerva at Athens, with which her statue was solemnly invested every five years, at the festival called Panathenæa) *A splendid robe* or *garment, a robe of state* [πεπλον, πέπλος].

pĕr, prep. gov. acc. case. *Through; during; over, along; to.*

pĕr-ăgr-o, āvi, ātum, āre, 1. v. a. [pĕr, ăger] *To wander about, to traverse.*

per-cello, cŭli, culsum, cellĕre, 3. v. a. [pĕr; cello, "to impel"] *To strike.*

perculsus, a, um, P. perf. pass. of percello.

per-fĕro, tŭli, lātum, ferre. v. a. irreg. [pĕr, fĕro] *To bear.* With Personal pron. in reflexive force: *To betake one's self; to proceed.*

per-flo, flāvi, flātum, flāre, 1. v. a. [pĕr; flo, "to blow"] *To blow through.*

per-go, rexi, rectum, gĕre, 3. v. n. [pĕr, "quite"; rĕgo, "to make straight"] *To proceed.*

pĕrī-cŭlum, cŭli, n. [obsol. pĕrī-or, "to try"] *Danger, peril.*

per-lābor, lapsus sum, lābi, 3. v. dep. [pĕr; lābor, "to glide"] *To glide through, to skim along.*

per-miscĕo, miscŭi, mistum *and* mixtum, miscēre, 2. v. a. [pĕr; miscĕo, "to mix"] *To mingle together, intermingle.*

per-mitto, mīsi, missum, mittĕre, 3. v. a. [pĕr; mitto] *To permit, suffer.*

permixtus, a, um, P. perf. pass. of permisceo.

per-solvo, solvi, sŏlūtum, solvĕre, 3. v. a. [per; solvo, "to pay"] *To return, render.*

per-sŏno, sŏnŭi, sŏnĭtum, sŏnāre, 1. v. a. [pĕr, sono] *To pour forth in song; to sound; to play.*

per-tempto, temptāvi, temptātum, temptāre, 1. v. a. [per; tempto, "to handle"] *To pervade; to fill.*

pes, pĕdis, m. *A foot* [akin to Gr. πούς, ποδός; Sans. *pâd*, fr. root PAD, "to go"].

pes-tis, tis, f. [perd-o, "to destroy"] *Destruction, ruin.*

pĕto, īvi *or* ĭi, ītum, ĕre, 3. v. a. *To seek, to proceed to; to desire* [akin to πέτ-ομαι: Sans. root PAT].

phărĕtra, æ, f. *A quiver* [φαρέτρα, "a quiver," as being "that which carries" arrows].

pic-tura, tūræ, f. [pi(n)g-o, "to paint"] *A painting, picture, representation.*

pictus, a, um, P. perf. pass. of pingo.

pi-ĕtas, ĕtātis, f. [pi-us] *Piety, reverence; affection; dutiful love.*

pi(n)go, pinxi, pictum, pingĕre, 3. v. a. *To paint; to embroider.*

pinguis, e, adj. *Fat* [root pag of pango; Gr. παχύς].

pi-us, a, um, adj. *Pious; filial* [akin to Sans. root PÛ, "to purify"].

plăc-ĕo, ŭi, ĭtum, ēre 2. v. n. *To please.* Impers.: Plăcitum (e-t), *It has pleased (me);* i.e. *it is my will* [prob. akin to Sans. root PRI, "to please"; Gr. φιλ-εω, "to love"].

plăc-ĭdus, ida, ĭdum, adj. [plăc-eo, "to please"] *Gentle, calm, peaceful.*

plāc-o. āvi, ātum, āre, 1. v. a. [prob. akin to plăc-eo, "to please"] *To pacify, calm.*

plăgă, æ, f. *A region, tract,* etc. [akin to πλάξ, πλαγ-ος, "a flat surface"].

plau-sus, sūs, m. [plaud-o "to clap"] *Applause.*

plē-nus, na, num, adj. [plĕ-o, "to fill"] *Filled, full.*

1. plūs, plūris (Plur. plures, plūra), comp. adj. (see multus) [root of plĕ-o, "to fill"; comparative suffix "or"] *More.* As Subst.: plura, ium, n. plur. *More things; several, very many.*

2. plūs, comp. adv. [adverbial neut. of 1. plus] *More.*

plū-rĭmus, rĭma, rĭmum, sup. adj. (see multus) [PLE, root of plĕo, "to fill"] *Very great; very high; very much.* Plur. *Very many.* As Subst.: plūrĭm-a, ōrum, n. plur. *Very many things.*

plŭ-vĭus, via, vium, adj. [plŭ-o, "to rain"] *Rainy.*

pō-cŭlum, culi, n. *A cup, goblet* [akin to Gr. πό-ω (= πίνω), Sans. root PA, "to drink"].

pœna, æ, f. *Satisfaction; penalty* [Gr. ποινή; akin to Sans. root PÛ, "to purify"].

pæn-ĭtet; see pænitet.

pol-lĭcĕor, licitus sum, lĭcēri, 2. v. dep. a. *and* n. [from old prep. por *or* port = Gr. πρός; and liceor, "to bid"] *To promise.*

pŏlus, i, m. *The north pole; heaven, the heavens* [πόλος].

pond-us, ĕris, n. [pend-o, "to weigh"] *A weight.*

pono, pŏsŭi, pŏsitum, pōnĕre, 3. v. a. *To put, place; to lay aside; to assign, set; to lay down; to cast off; to build; to enact* [posino: fr. old prep. port, equal to πρός; and sino, "to let down"].

pontus, i, m. *The sea; a wave, billow* [πόντος].

pŏpŭl-o, āvi, ātum, āre, 1. v. a. [popul-us, "a people"] *To lay waste, devastate.*

pŏ-pŭl-us, i, m. *A people; a crowd* [root PLE of pleo].

por-ta, tæ, f. *A gate; an outlet, an exit* [prob fr. root PER or POR, found in περ-άω, "to pass through"; πόρ-ος, "a way"]

por-to, tāvi, tātum, tāre, 1. v. a. *To carry* [prob. akin to φέρ-ω].

por-tus, tūs, m. [akin to por-ta] *A harbor, haven.*

posco, pŏposci, no supine, poscĕre, 3. v. a. *To ask for, demand, claim.*

pŏsitus, a, um, P. perf. pass. of pono.

possum, pŏtŭi, posse, v. irreg. [pot-is, "able"; sum] *To be able.* With Inf.: *(I, etc.) can, could.*

post, adv. *and* prep. [root PAS-; Sans. PACKAS, "behind"] Adv.: *Afterwards, hereafter.* Prep. gov. Acc.: *After.*

post-hăbĕo, hăbŭi, hăbĭtum, hăbēre, 2. v. a. [post, hăbĕo] *To esteem less.*

post-quam, adv. [post, "after"; quam, acc. fem. of qui, "who, which"] *After, when.*

pŏtens, ntis, (Part. pres. of possum, but used only as) adj. *Powerful, mighty; master of.*

pŏtent-ĭa, iæ, f. [potens] *Might, power.*

pot-ĭor, ītus sum, īri, 4. v. dep. [pŏt-is, "powerful"] *To get,* or *take, possession of.*

præcipŭ-e, adv. [præcipu-us, "especial"] *Especially.*

præda, æ, f. *Booty; prey, game* [for præhenda, from præhendo].

præ-mitto, misi, missum, mittĕre, 3. v. a. [præ, "before"; mitto, "to send"] *To send forward.*

præ-m-ĭum, ii, n. [præ, "before"; ĕm-o, "to take"] *Reward.*

prærup-tus, ta, tum, adj. [præ-ru(m)p-o, "to break off in front"] *Abrupt, precipitous.*

præ-s-ens, entis, (Abl. usually præsente of persons, præsenti of things), adj. [præ, s-um] *Present, instant.*

præsēp-e, is, n. [præsēp-io, "to fence in front"] Of bees: *A hive.*

præsta-ns, ntis (Abl. præstanti), adj. [præst-o, "to stand before"] *Superior, surpassing.*

præ-sto, stiti, stĭtum *and* stātum, stāre, 1. v. a. [præ, sto] *To be superior.* Impers.: Præstat, *It is better.*

præter-ĕā, adv. [for præter-eam; fr. præter, "beyond"; eam, acc. sing. fem. of pron. is, "this"] *Besides, further; hereafter.*

præ-verto, verti, versum, vertĕre, 3. v. a. [præ, verto] *To pre-occupy, divert.*

præ-vertor, versus sum, verti, 3. v. dep. [præ; vertor, "to turn one's self"] *To outrun; to outstrip* in speed.

prĕmo, pressi, pressum, prĕmĕre, 3. v. a. *To press; to beset; to check, restrain, repress; to rule.*

prīm-um, adv. [adverbial neut. of prim-us] *Firstly, in the first place, first:*—ut primum, *as soon as.*

prī-mus, ma, mum, sup. adj. [præ, "before"; with sup. suffix mus] *First, the first.*—Phrase: In primis (also as one word inprimis), *Among the first; especially; the first part of.* Comp.: prior.

prin-cep-s, cĭpis, adj. [prīm-us, căp-io] *First, chief.* As Subst. m.: *A chief.*

pri-or, us, comp. adj. [præ, "before"; with comp. suffix or] *Former, prior*—often to be rendered *first.* Sup.: prim-us.

pri-us, comp. adv. [adverbial neut. of pri-or] *Before, sooner:* prius quam (or, as one word, priusquam), *before, previously.*

priusquam; see prius.

prō, prep. gov. abl. case. *Before; for, on behalf of; instead of; on account of* [akin to Sans. *pra*; Gr. πρό].

prŏc-ax, ācis, adj. [proc-o, "to ask"] *Bold, wanton, insolent, boisterous.*

prŏcell-a, æ, f. [prŏcell-o, "to drive forward"] *A violent wind, squall, storm, tempest.*

prŏ-cer, ĕris, m. *A chief, noble* [prob. pró, "before"; root KAR of creo].

prŏcul, adv. [root of procello, "to drive forwards"] *At a distance, far off.*

prō-do, dĭdi, dĭtum, dĕre, 3. v. a. [prō, "forth"; do, "to put"] *To betray.*

prŏfectus, a, um, P. perf. of proficiscor.

prŏ-fic-iscor, fectus sum, fĭcisci, 3. v. dep. n. inch. [pro, făc-io] *To set out, proceed.*

prŏ-for, fātus sum, fāri, 1. v. dep. [prŏ, "forth, out"; (for), "to speak"] *To speak out.*

prŏfŭg-us, a, um, adj. [prŏfŭg-io, "to flee forth"] *Fleeing from one's country; fugitive.* As Subst.: prŏfŭg-us, i, m. *A fugitive; an exile.*

prŏ fund-us, a, um, adj. [prŏ, "forwards"; fund-us, "the bottom"] *Deep, profound.*

prŏ ĕn-ĭes, ĭ i, f. [progigno, "to beget"] *Offspring; race.*

prŏ-hĭbĕo, hibŭi, hĭbitum, hĭbēre, 2. v. a. [prŏ, hăbĕo] *To keep off; to exclude, shut out.*

pr-ōl-es, is, f. [pro, "forth"; OL, root of ol-esco, "to grow"] *Offspring, progeny; a son.*

prō-lŭo, lŭi, lūtum, lŭĕre, 3. v. a. [prō; lŭo, "to wash"] *To wash; to wash up; moisten.*

prō-mitto, misi, missum, mittĕre, 3. v. a. [prō, mitto] *To promise.*

prōnus, a, um, adj. *Forward, headlong* [πρηνής].

prŏpĕr-o, āvi, ātum, āre, 1. v. n. [prŏpĕr-us, "hastening"] *To hasten.*

prŏp-ĭus, comp. adv. [adverbial neut. of prŏpi-or, "nearer"] *Nearer.*

prŏprĭus, a, um, adj. *One's own; perpetual* [root of præ].

prōra, æ, f. *The prow* of a vessel [πρῶρα].

prō-rumpo, rūpi, ruptum, rumpĕre, 3. v. a. [prō, rumpo] *To break forth.*

prōruptus, a, um, P. perf. pass. of prorumpo. *Raging.*

prospec-tus, tūs, m. [prospicio, "to look out"] *A view, prospect.*

prō-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. n. *and* a. [pro; spĕcio, "to look"] *To look forwards* or *out, look out upon; to descry, espy.*

proxĭmus, a, um, sup. adj. [fr. obsol. prŏpis, "near"] *Nearest.*

pū-bes, bis, f. [prob. akin to pŭ-er] *The youth, young men.*

pŭ-er, ĕri, m. *A boy, lad* [prob. akin to Sans. root PU, "to beget"; and to πόϊρ, the Spartan form of παῖς].

pug-na, næ, f. [PUG, root of pungo, "to stab"] *A fight, battle.*

pul-cher, chra, chrum, adj. [pŏl-io, "to polish"] *Beautiful; honorable, noble.* Comp.: pulchr-ior; Sup.: pulcher-rimus.

pulsus, a, um, P. perf. pass. of pello.

pulvis, ĕris, m. *Dust.*

puppis, is (Acc. puppim), f. *The stern* of a ship; *a ship, vessel.*

pur-go, gāvi, gātum, gāre, 1. v. a. [purum, ago] *To clear, clear away.*

purpŭr-ĕus, ĕa, ĕum, adj. [purpŭr-a, "purple"] *Purple-colored, purple.*

quā, adv. [adverbial abl. fem. of qui; see qui] Relatively: *Where.* Indefinitely: *Wherever; in whatever way* or *manner:*—ne qua, *that in no way whatever; in any way.* Interrogatively: *In what manner, how.*

quæro, quæsīvi, quæsītum, quærĕre, 3. v. a. *To seek; to ask.*

quā-lis, le, adj. Interrogative: *Of what sort?* Relative: *Of such a sort,* or *kind, as; such as* [quis].

quam, adv. [adverbial acc. fem. of qui] *How.* After comparative adjectives or adverbs: *than.*

quando, adv. *Because, since* [akin to Sans. *kadâ,* "once"].

qua-ntus, nta, ntum, adj. [akin to quā-lis] *How great; as great as.*

quā-re, adv. [abl. fem. of qui, and of res] Interrogative: *Wherefore? why?* Relative: *Wherefore.*

quas-so, sāvi, sātum, sāre, 1. v. a. intens. [quat-io, "to shake"] *To shatter.*

quater [quattuor], num. adv. *Four times.*

que, enclitic conj. *And:*—que . . . que, *both . . . and* [akin to τε].

quĕrens, ntis, P. pres. of quĕror.

quĕror, questus sum, quĕri, 3. v. dep. *To complain of; to complain* [root QUES or QUER, akin to Sans. root ÇVAS, "to sigh"].

qui, quæ, quod, pron. Relative: *Who, which, what.* Interrogative: *Who? which? what?* Indefinite: *Any one, any.*

quī-cumque, quæ-cumque, quod-cumque, pron. rel. [qui, "who"; indef. suffix cumque] *Whoever, whatever;* quodcumque hoc regni, *whatever of sovereignty this is.*

quid; see quis.

quĭ-es, ētis, f. *Rest* or *repose; sleep* [akin to Sans. root CI, "to lie down; to sleep"; also, to Gr. κεῖ-μαι, "to lie down"].

quī-esco, ēvi, ētum, escĕre, 3. v. n. [quies] *To rest, repose.*

quiēt-us, a, um, adj. [quiesco] *Quiet.*

quī-n, conj. [fr. qui abl. of relative pron. qui; ne = non] With Subj.: *That not, but that, without, from.* To corroborate a statement: *But indeed, nay even.*

quinqu-ā-ginta, num. adj. indecl. *Fifty* [for quinque-a-ginta; fr. quinque, "five"; (a) "connecting vowel"; ginta = κοντα = "ten"].

qui-ppe, conj [fr. qui, abl. of relative pronoun qui; suffix pte] *Because; certainly, forsooth.*

1. quis, quæ, quid, pron. interrog. *What person or thing? what sort of a person or thing? who? which one? what?*—Adverbial neut. Acc.: quid, *why? wherefore?* [τίς, "who? which?"].

2. quis, no fem. quid, pron. indef. *Anyone, anything* [τις, "anyone"].

qui-s-quam, quæ-quam, quic-quam *or* quid-quam, pron. indef. [quis, "any one"; suffix, quam] *Any.* As Subst.: Masc.: *Any one.* Neut.: *Any thing.*

quis-quis, no fem., quod-quod, *or* quid-quid, *or* quic-quid, pron. indef. [quis reduplicated] *Whatever, whatsoever,* person *or* thing. As Subst.: Masc.: *Whoever.* Neut.: *Whatever.*

quō, adv. [for quo-m, old form of que-m, acc. of qui] *Whither.*

quō-circa, adv. [fr. quom (old form of quem), acc. sing. masc. of qui; circa, "with respect to"] *Wherefore.*

quon-dam, adv. [fr. quom, old form of quem, acc. of qui; suffix, dam] *At a certain time; formerly.*

quŏque, conj. *Also, too;* placed after the word to be emphasised.

quot, num. adj. plur. indecl. [Sans. KATI] *How many; as many as.*

quum; see cum.

răb-ies, iem, iē (other cases do not occur), f. [răb-o, "to rave"] *Rage.*

răp-ĭdus, ida, idum, adj. [răp-io, "to seize"] *Fierce, consuming; rapid.*

răp-io, ŭi, tum, ĕre, 3. v. a. *To snatch; to carry off; to ravish* [akin to ἁρπ-αζω].

rap-to, tāvi, tātum, tāre, 1. v. a. intens. [răp-io] *To drive violently.*

rārus, a, um, adj. *Here and there.*

rătis, is, f. *A bark, ship* [prob. akin to remus].

rĕcens, ntis, adj. [re and cand of candeo] *Fresh.*

rĕ-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [rĕ, "back"; căpio] *To take back; to recover; to rescue.*

rĕ-cludo, clūsi, clūsum, clūdĕre, 3. v. a. [rĕ; clūdo=claudo, "to shut"] *To disclose.*

rĕ-condo, condĭdi, condĭtum, condĕre, 3. v. a. [rĕ; condo, "to hide"] *To conceal.*

rectum, i; see rectus.

rec-tus, ta, tum, adj. [rĕg-o, "to lead straight"] *Right.* As Subst.: rectum, i, n. *right; rectitude.*

rĕcur-so, no perf. nor sup., sāre, 1. v. n. intens. [recurr-o, "to run back"] *To return, recur.*

red-do, didi, ditum, dĕre, 3. v. a. [red (=rĕ), "back"; do] *To give back, return.*

redŏlĕo, ŏlŭi, no sup., olēre [red, oleo], 2. v. a. *and* n. *To be fragrant.*

rĕ-dūco, duxi, ductum, dūcĕre, 3. v. a. [re, "back"; dūco] *To lead back; to bring back.*

rĕductus, a, um, P. perf. pass. of redūco, Pa. Of locality: *Retired, secluded.*

rĕdux, rĕdŭcis, adj. [rĕdūc-o, "to lead back"] *Returning.*

rĕ-fĕro, tŭli, lātum, ferre, v. a. irreg. [rĕ, "back"; fĕro] *To bring, or carry, back; to bring back word; to report; to answer; to relate, speak, say; to change; to return.*

rĕ-fulgĕo, fulsi, no sup., fulgēre, 2. v. n. [re, "back"; fulgĕo, "to flash"] *To shine; to shine forth.*

rĕ-fundo, fūdi, fūsum, fundĕre, 3. v. a. [rĕ, "back"; fundo, "to pour"]

rĕfusus, a, um, P. perf. pass. of refundo.

rēg-ālis, āle, adj. [rex] *Royal, regal.*

rēg-īna, īnæ, f. [rĕg-o, "to rule"] *A queen; a princess.*

rĕg-ĭo, ĭōnis, f. [rĕg-o, "to direct"] *A tract, region.*

rēg-ĭus, ĭa, ĭum, adj. [rex] *Royal, splendid.*

regn-o, āvi, ātum, āre, 1. v. n. [reg-num] *To reign, rule.*

reg-num, ni, n. [rĕg-o, "to rule"] *Sovereignty; a kingdom, realm.*

rĕgo, rexi, rectum, rĕgĕre, 3. v. a. *To rule, govern, sway* [compare ὀρεγω].

rĕlātus, a, um, P. perf. pass. of refero.

rĕlĭqu-ĭæ, ĭārum, f. [reli(n)qu-o, "to leave"] *The remnant.*

rēmĭg-ĭum, ĭi, n. [rēmĭg-o, "to row"] *Rowing; the oars.*

rĕ-mordĕo, no perf., morsum, mordēre, 2. v. a. [rĕ; mordĕo, "to bite"] *To vex, gnaw.*

rĕmōtus, a, um, P. perf. pass. of removeo.

rĕ-mŏvĕo, mōvi, mōtum, mŏvēre, 2. v. a. [rĕ, mŏvĕo] *To remove.*

rē-mus, mi, m. *An oar* [akin to ἐ-ρετ-μος "an oar"].

rĕ-pendo, pendi, pensum, pendĕre, 3. v. a. [rĕ; pendo, "to weigh"] *To balance.*

rĕpent-e, adv. [repens, "sudden"] *Suddenly.*

rĕ-pĕto, pĕtīvi *or* pĕtĭi, pĕtītum, pĕtĕre, 3. v. a. [rĕ, pĕto] *To recount; to trace back.*

rĕ-pōno, pŏsŭi, pŏsĭtum, pōnĕre, 3. v. a. [rĕ, pōno] *To reinstate, restore; to lay up, put aside.*

rĕ-pôstus (for re-pŏsitus), a, um, P. perf. pass. of repono. *Buried.*

rĕ-quīro, quīsīvi, quīsītum, quīrĕre, 3. v. a. [rĕ; quæro, "to seek"] *To ask after; to miss.*

rēs, rĕi, f. *A thing, matter; condition.* For res publica: *The state, empire* [akin to ῥε-ω, "to say or tell"]

rĕses, ĭdis, adj. [rĕsĭd-eo, "to remain behind"] *Idle, inactive,*

rĕ-sīdo, sēdi, no sup., sīdĕre, 3. v. n. [re; sīdo, "to seat one's self"] *To sit down.*

rĕ-sisto, stĭti, no sup., sistĕre, 3. v. n. [rĕ; sisto, "to stand"] *To stand still, halt, stop.*

rĕspec-to, tāvi, tātum, tāre, 1. v. a. intens. [respĭcio, "to look at"] *To regard.*

re-spondĕo, spondi, sponsum, spondēre, 2. v. n. [rē; spondeo, "to promise solemnly"] *To correspond* or *answer to.*

rē-sto, stiti, no sup., stāre, 1. v. n. [re, "behind"; sto] *To remain, be left.*

rĕ-sŭpīnus, sŭpīna, sŭpīnum, adj. [rē; sŭpīnus, "on the back"] *Lying on the back.*

rĕ-surgo, surrexi, surrectum, surgĕre, 3. v. n. [re; surgo, "to rise"] *To rise again.*

rĕ-tĕgo, texi, tectum, tĕgĕre, 3. v. a. [re, tĕgo, "to cover"] *To disclose.*

rĕ-vīso, vīsi, vīsum, vīsĕre, 3. v. a. [re; vīso, "to visit"] *To revisit.*

rĕ-vŏco, vŏcāvi, vŏcātum, vŏcāre, 1. v. a. [re, voco] *To call back; to restore.*

rex, rēgis, m. [rĕg-o, "to rule"] *A king; a leader.* As Adj.: *Ruling.*

rigens, ntis, P. pres. of rigeo.

rĭg-ĕo, ŭi, no sup., ēre, 2. v. n. *To be stiff* [akin to ῥιγέω].

rī-ma, mæ, f. [ri(n)g-or, "to gape"] *A crack, a chink.*

rīpa, æ, f. *The bank.*

rŏg-īto, itāvi, itātum, itāre, 1. v. a. freq. [rog-o, "to ask"] *To ask frequently.*

rŏs-ĕus, ĕa, ĕum, adj. [rŏsa, "a rose"] *Rosy.*

rŏt-a, æ, f. *A wheel; a chariot* [akin to Sans. *ratha*, "a car or chariot"].

rŭdens, ntis, m. *A rope.* Plur.: *The cordage* of a vessel.

rŭ-īna, īnæ, f. [ru-o, "to fall down"] *A falling down; a fall; a downfall; ruin.*

rŭ-o, i, tum, ĕre, 3. v. n. *and* a. Neut., *To fall with violence; to rush, hasten.* Act.: *To cast up; to dash up.*

rūp-es, is, f. [rumpo, "to break"] *A cliff, rock.*

rus, rūris (in Plur. only in Nom. and Acc.), n. *The country.* Plur.: *The fields.*

săcer-dō-s, tis, comm. gen. [sacer] *A priest; a priestess.*

să-cro, āvi, ātum, āre, 1. v. a. [săcer, "sacred"] *To consecrate.*

sæcŭlum, i, n. *A race of men, men; an age* [root SA in satus, sero].

sæp-e, adv. [obsol. sæp-is, "frequent"] *Frequently, often.*

sæpio, sæpsi, sæptum, sæpīre, 4. v. a. [sæpes] *To enclose, hedge about.*

sæv-ĭo, ĭi, ītum, īre, 4. v. n. [sæv-us, "fierce"] *Rage.*

sævus, a, um, adj. *Fierce, cruel; relentless, stern, spirited.*

săgitta, æ, f. *An arrow.*

săl, sălis, m. (rarely n.) *The salt water, the sea, the briny ocean* [akin to ἅλς, ἅλ-ος, and Sans. *sar-as*].

saltem, adv. *At least* [old acc. form fr. salvus].

săl-um, i, n. *The sea* [Gr. σάλ-ος].

sălū-s, tis, f. [salv-ĕo, "to be well"] *Safety* [root SAR, "to guard," whence servus].

sanc-tus, ta, tum, adj. [sancīo, "to render sacred"] *Venerable.*

sangu-is, ĭnis, m. *Blood; family, race* [akin to Sans. *asan*, "blood"].

să-tor, tōris, m. [sĕro, "to beget"] *A father.*

saxum, i, n. *A stone, a rock.*

scæna, æ, f. *A scene; the stage; a wide, open space* [=σκηνή].

scĕlus, ĕris, n. *A wicked deed; guilt* [Sans. *skhal*, "to fall"].

sceptrum, i, n. *A sceptre; kingdom, dominion, rule* [σκῆπτρον, "a staff"].

scindo, scĭdi, scissum, scindĕre, 3. v. a. *To divide, to split* [root SCID, akin to Gr. σχίζω (=σχίδ-σω), "to cleave"].

scintilla, æ, f. *A spark* [akin to σπινθήρ].

scĭo, scīvi *and* scĭi, scītum, scīre, 4. v. a. *To know* [root SCI; Gr. κειω (for σκειω), "to split"].

scŏpŭlus, i, m. *A rock, crag* [Gr. σκόπελος, "a look-out place"].

scū-tum, ti, n. *A shield* of oblong shape, covered with leather [akin to σκῦτ-ος, and Sans. root SKU, "to cover"].

se, acc. and abl. of sui.

sēces-sus, sūs, m. [sēcēd-o, "to retire"] *Retirement; a retreat, recess.*

sē-clūdo, clūsi, clusum, clūdĕre, 3. v. a. [sē, "apart"; clūdo (=claudo), "to shut"] *To shut out, exclude.*

sĕc-o, ŭi, tum, āre, 1. v. a. *To cut.*

sēcum=cum se; see cum.

sĕc-undus, unda, undum. adj. [sĕquor, "to follow"] *Following; second; prosperous, fortunate; rapid.*

sē-cūr-us, a, um, adj. [se (=sine), "without"; cūr-a, "care"] *Without care, regardless; free from danger, secure.*

sĕd, conj. [same word as sed (=sine), "without"] *But, yet.*

sĕdĕo, sēdi, sessum, sĕdēre, 2. v. n. *To sit* [akin to Gr. ἕζομαι (=ἕδσομαι), Sans. root SAD, "to sit"].

sēd-es, is, f. [sĕd-ĕo, "to sit"] *A seat; a dwelling; a home; a foundation.*

sĕd-īle, ilis, n. [id.] *A seat.*

sēdit-o, ōnis, f. [sed (=sine), "apart"; i, root of ĕo, "to go"; and so, "a going apart"] *An uprising, sedition.*

sē-mĭ-ta, tæ, f. [se, "aside"; mĕ-o, "to go"] *A by-way; a path.*

sem-per, adv. *Always* [root SAM, Gr. ἁμ, and per=παρα].

sĕn-ātus, ātūs, m. [senex, "old man"] *The Senate.*

sē-ni, næ, na, num. distrib. adj. plur. [sex, "six"] *Six each* or *apiece; six.*

sentent-ĭa, iæ, f. [sentiens, "thinking"] *An opinion; purpose.*

sentĭo, sensi, sensum, sentīre, 4. v. a. *To perceive.*

sept-em, num. adj. indecl. *Seven* [ἑπτ-ά].

sept-ĭmus, ima, imum, num. ord. adj. [se t-em, "seven"] *Seventh.*

sĕqu-or, ūtus (*or* sĕc-) sum, i, 3. v. dep. *To follow; to follow* in narration; *to detail* [akin to Gr. ἕπομαι, Sans. root SAK].

sĕrēn-o, āvi, ātum, āre, 1. v. a. [seren-us, "clear"] *To clear, calm.*

sĕr-ies, ēi, f. [sĕr-o, "to join"] *A succession.*

ser-mo, mōnis, m. [sĕr-o, "to connect"] *Talk, discourse.*

ser-tum, ti, n. [sĕr-o, "to plait"] *A garland.*

serv-ĭtium, itii, n. [serv-us, "a slave"] *Slavery, servitude.*

serv-o, āvi, ātum, are, 1. v. a. *To preserve* [ἐρυω].

sēsē; see sui.

seu; see sive.

si, conj. *If* [fr. a pronom. stem= Gr. ἑ].

sī-c, [apocopated from si-ce; *i.e.* si, akin to hic; demonstrative suffix ce] *So, thus.*

sīd-us, ĕris, n. *A star* [Sans. svid, "to melt"; cf. σιδηρος].

signum, i, n. *A sign; a figure, device.*

sĭlent-ĭum ii, n. [silens, "silent"] *Silence.*

sĭl-ĕo, ŭi, no sup., ēre, 2. v. n. *To be silent.*

sĭlex, icis (Abl. silici), m. (rarely f.) *Flint* [cf. solum; solidus].

silv-a, æ, f. *A wood; a forest* [ὕλη].

sĭm-ĭlis, ile, adj. *Like* [akin to Gr. ὁμ-οῖος; and Sans. sam-a, in force of "like"].

sĭm-ul, adv. *At the same time* [akin to Gr. ὁμ-οῖος; Sans. sam-a; see similis].

sĭmŭl-o, āvi, ātum, āre, 1. v. a. [simil-is] *To assume the appearance of; to counterfeit.*

sī-n, conj. [shortened fr. si-ne; fr. si, "if"; ne, "not"] *But if.*

sĭne, prep. gov. abl. [si, the demonstrative instrumental and neg. ne] *Without.*

sin-gŭlus, gŭla, gŭlum (mostly plur.), adj. *One by one.* As Subst.: singŭla, ōrum, n. plur. *Individual things, each thing* [cf. simul].

sĭno, sīvi, situm, sinĕre, 3. v. a. *To permit.*

sĭnus, ūs, m. *The fold* of the garments of the ancients; *a curve; a cove, a bay.*

sī-ve (contr. seu), conj. [si, "if"; ve, "or"] *Or if;* sive (seu) . . . sive (seu), *whether . . . or.*

sŏcĭ-o, āvi, ātum, āre, 1. v. a. [socius, "a friend"] *To join with; to share in; to unite; to ally.*

sŏcius, ii, m. *A friend, comrade* [root see o. sequor].

sōl, sōlis, m. *The sun; the light of the sun: sunshine* [akin to Gr. ἥλ-ιος; Sans. *svar*].

sŏl-ĕo, itus sum, ēre, 2. v. semi-dep. n. *To be accustomed.*

sŏ-lĭum, ii, n. [prob. akin to sedeo] *A seat; a throne.*

sōlor, ātus sum, āri, 1. v. dep. *To console.*

sŏl-um, i, n. [prob. fr. root SOL = SED in sĕd-ĕo, "to sit"] *The ground, soil.*

sōlus, a, um, adj. *Alone.*

so-lvo, lvi, lūtum, lvere, 3. v. a. [sē, "apart"; lŭo, "to loosen"] *To unbind; to relax; to paralyse; to dismiss.*

som-nus, ni, m. *Sleep; a dream* [akin to Gr. ὕπ-νος: Sans. *svap-na*, fr. root SVAP, "to sleep"].

sŏn-o, ŭi, ĭtum, āre, 1. v. n. *and* a. Neut.: *To sound, resound.* Act.: *To give forth the sound of anything* [akin to Sans. root SVAN, "to sound"].

sŏnōr-us, a, um, adj. [sŏnor, "sound"] *Resounding, roaring.*

sōp-ĭo, īvi *or* ii, ītum, ire, 4. v. a. *To lull to sleep* [akin to Sans. root SVAP, "to sleep"].

soror, ōris, f. *A sister* [akin to Sans. *svasri*].

sor-s, tis, f. *A lot; lot, destiny* [sero, "to join"].

spargo, sparsi, sparsum, spargĕre, 3. v. a. *To scatter* [akin to σπείρω].

sparsus, a, um, P. perf. pass. of spargo.

spĕcŭl-or, ātus sum, āri, 1. v. dep. [spĕcŭl-a, "a look-out place"] *To watch.*

spēl unc-a, æ, f. *A cave* [σπῆλυγξ].

sperno, sprēvi, spretum, spernere, 3. v. a. *To despise* [root SPER or SPRE, akin to Sans. root SPHUR, "to destroy"; Gr. σπαρ-άσσω, "to tear."]

spēr-o, āvi, ātum, āre, 1. v. a.: *To hope for; to expect.*

spes, spĕi, f. [spēr-o] *Hope.*

spīro, āvi, ātum, āre, 1. v. a. *To breathe, to exhale.*

splend-ĭdus, ida, idum, adj. [splendĕo "to shine."] *Brilliant, bright, magnificent.*

spŏlium, ii, n. *Arms* stripped off a fallen foe; *spoil, booty.*

sponda, æ, f. *A couch.*

sprētus, a, um, P. perf. pass. of sperno.

spu-ma, mæ, f. [spu-o, "to spit."] *Foam.*

spūm-o, āvi, ātum, āre, 1. v. n. [spūm-a, "foam"] *To foam.*

stă bilis, bile, adj. [st-o, "to stand"] *Firm.*

stă gnum, gni, n. [id.] *A pool.* Plur.: *Waters.*

stătŭo, stătŭi, stătūtum, stătŭĕre, 3. v. a. [status, "a standing position"] *To place; to build, to found.*

sterno, strāvi, strātum, sternĕre, 3. v. a. *To spread, to strew, spread out, to prostrate, lay low* [root STAR, by transposition STRA; akin to Gr. στορ-έννυμι; Sans. root STRI, "to spread"].

stīp-o, āvi, ātum, āre, 1. v. a. *To compress, crowd, pack, store; to surround; to accompany, escort* [στέφω, "to surround"].

stirps, is, f. (rarely m.) *A stock, race* [root STAR of sterno].

sto, stĕti, stătum, stāre, 1. v. n. *To stand* [akin to Gr. στα-ω, ἵ-στη-μι; and to Sans. root STHA].

strātum, ti, n. [sterno] *A pavement.*

strātus, a, um, P. perf. pass. of sterno.

strĕpĭtus, ītūs, m. [strĕp-o, "to make a noise"] *A noise, din.*

strīdens, ntis, P. pres. of strideo *or* strido.

strīd ĕo, i, no sup., ēre, 2. v. n.; also strīd-o, i, no sup., ĕre, 3. v. n. [cf. τρίζω] *To creak; to grate; to whistle, howl, roar; to whirr, rustle, whiz.*

strīd or, oris, m. [strīd-ĕo] *A creaking.*

stringo, strinxi, strictum, stringĕre, 3. v. a. *To bind; to lop off; to trim* [akin to στραγγω].

strŭ-o, xi, ctum, ere, 3. v. a. *To heap up; to arrange* [akin to Gr. στορ-εννυμι, Sans. root STRI; see sterno].

stŭd-ĭum, ĭi, n. [stŭd-ĕo, "to busy one's self"] *Zeal, eagerness, eager pursuit.*

stŭp-eo, ŭi, no sup., ēre, 2. v. n. *To be amazed* [akin either to Gr. τυπ-τω, "to beat"; Sans. root TUP, "to hurt";—or to Sans. root STUMBH, "to stupefy"].

suādĕo, suāsi, suāsum, suādēre, 2. v. a. *To advise* [akin to Sans. root SVAD, "to please"].

sŭb, prep. gov. acc. *and* abl. *Under, towards, in* [akin to Gr. ὑπ-ό; Sans. *up-a*].

sŭbactus, a, um, P. perf. pass. of subigo.

sub-dūco, duxi, ductum, ducĕre, 3. v. a. [sŭb, dūco] *To draw up* on land.

sŭb-ĕo, ĭvi *or* ĭi, ĭtum, īre, v. n. *and* a. [sŭb, ĕo] *To approach; to come to; to enter.*

sŭb-ĭgo, ēgi, actum, ĭgĕre, 3. v. a. [sŭb, ago] *To subdue.*

sŭbĭt-o, adv. [sŭbit-us, "sudden"] *Suddenly.*

sublīmis, e, adj. *High, on high* [sub, limen].

sub-mergo, mersi, mersum, mergĕre, 3. v. a. [sŭb; mergo, "to plunge"] *To plunge beneath, to sink,* or *overwhelm.*

sub-necto, no perf., nexum, nectĕre, 3. v. a. [sŭb; necto, "to bind"] *To bind beneath.*

subnixus, a, um, P. perf. of obsol. verb subnitor [sŭb; nitor, "to lean upon"] *Supported by, resting on.*

sub-rīdĕo, risi, no sup., ridēre, 2. v. a. [sŭb, denoting "diminution"; rīdĕo, "to laugh"] *To smile.*

subvolvo, volvi, vŏlūtum, volvĕre, 3. v. a. [sŭb, volvo] *To roll, to roll up.*

suc-cēdo, cessi, cessum, cēdĕre, 3. v. n. [sub; cēdo, "to go"] *To go below; to go up to; to approach.*

suc-cingo, cinxi, cinctum, cingĕre, 3. v. a. [sŭb; cingo, "to gird"] *To gird about; to equip.*

suc-curro, curri, cursum, currĕre, 3. v. n. [sŭb, curro] *To aid, succor.*

suf-fundo, fūdi, fūsum, fundĕre, 3. v. a. [sŭb; fundo, "to pour upon"] *To overspread, suffuse, fill.*

suffusus, a, um, P. perf. pass. of suffundo.

sŭi, pron. pers. sing. *and* plur. *Of himself, herself, itself,* or *themselves* [Gr. ἑ; Sans. SVA].

sulcus, i, m. *A furrow* [Gr. ὁλκος].

sum, fŭi, esse, v. n. *To be, to exist.* With Dat.: *To belong* to one, *i.e. to have* [in pres. tenses akin to Gr. ἐσ-μι =εἰ-μι; and Sans. root AS, "to be"; in perf. tenses and in fut. part. akin to Sans. root BHŪ, "to be," and Gr. φυω].

summus, a, um, sup. adj.; see sŭpĕrus.

sŭper, adv. *and* prep. Adv.: *In addition, moreover, over all, besides.* Prep. with Acc. or Abl.:—With Acc.: *Over, upon, above.* With Abl.: *Concerning, about; on* [akin to ὑπερ].

sŭperb-ĭa, æ, f. [superb-us, "proud"] *Pride, insolence.*

sŭper-bus, ba, bum, adj. [super, "above"] *Proud; splendid.*

sŭpĕr-ēmĭnĕo, no perf. nor sup., ēminēre, 2. v. a. [sŭper, "above"; ēminĕo, "to project"] *To over-top; to tower above.*

sŭpĕr-o, āvi, ātum, āre, 1. v. a. *and* n. [sŭper, "over"] *To pass over; to pass beyond; to overcome; to have the upper hand.*

sŭper-sum, fŭi, esse, v. n. [sŭper, "over and above"; sum] *To remain, survive.*

supĕr-us, a, um, adj. [sŭpĕr, "above"] Pos.: *That is above.* As Subst.: sŭpĕri, orum, m. plur. *The gods above.* Sup.: summus, a, um. *Highest, the highest part of, the top of; the tip of; supreme, main, principal.* Comp.: sŭpĕr-ior; also, another Sup.: sŭpremus.

supplex, ĭcis, comm. gen. [supplex, "suppliant"] *A suppliant.*
supplĭc-ĭter, adv. [supplex] *Suppliantly, as a suppliant, humbly.*
sūra, æ, f. *The calf* of the leg; *the leg.*
surgens, ntis, P. pres. of surgo.
sur-go, rexi, rectum, gĕre, 3. v. n. [for subrĕgo; fr. sŭb, "upwards"; rĕgo, "to lead straight"] *To rise, arise.*
sus, sŭis, comm. gen. *A hog, swine, pig* [Gr. ὗς, "a hog"].
sus-cĭpĭo, cēpi, ceptum, cĭpĕre, 3. v. a. [subs (=sŭb), căpĭo] *To take, catch.*
sus-pendo, pendi, pensum, pendĕre, 3. v. a. [subs (=sub); pendo, "to hang"] *To suspend.*
su-spĭcĭo, spexi, spectum, spĭcĕre, 3. v. a. [subs (=sŭb); spĕcio, "to behold"] *To look up at.*
su-spīro, spīrāvi, spīrātum, spīrāre, 1. v. n. [subs (=sŭb); spīro, "to breathe"] *To sigh.*
suûm, gen. plur. of sus.
su-us, a, um, pron. poss. [sŭ-i] *Belonging to himself, his own.* Referring to the subject of the verb: *His, hers, its,* etc.
syrtis, is, f. *A sand-bank.*
tāb-ĕo, no perf. nor sup., ēre, 2. v. n. *To pine away; to melt away; to drip* [perhaps akin to τήκ-ω, Doric τάκω].
tăb-ŭla, ŭlæ, f. *A plank* [root TA, TAB, whence taberna; Gr. τείνω, τέτακα].
tăc-ĭtus, ĭta, ĭtum, adj. [tăcĕo, "to be silent"] *Silent.*
tā-lis, le, adj. *Such.* As Subst.: tālĭa, ĭum, n. plur. *Such things, such words* [prob. akin to demonstr. pron. root TO, "this," and Gr. article τό].
tam, adv. [orig. acc. fem. of dem. root TA] With adj.: *So, so very, so much.*
tămen, adv. [prob. a lengthened form of tam] *Nevertheless, still, however.*

tan-dem, adv. [for tam-dem; tam, "so"; with demonstrative suffix dem] *At length; pray now.*
ta(n)g-o, tĕtĭgi, tactum, tangĕre, 3. v. a. *To touch* [root TAG, akin to θιγ-γάνω].
tant-um, adv. [tant-us, "so much"] *So much.*
tant-us, a, um, adj. *So much; so great* [akin to Sans. *tâvant*, "so much"].
tar-dus, da, dum, adj. [trăh-o] *Slow.*
taur-īnus, īna, īnum, adj. [taur-us] *Of a bull.*
taur-us, i, m. *A bull* [Gr. ταῦρ-ος; akin to Sans. *sthûr-in*, "a beast of burden"].
tec-tum, ti, n. [tĕg-o] *The roof* of a building; *a house, building.*
tēcum, for cum te; see cum.
teg-men, mĭnis, n. [tĕg-o] Of animals: *A skin, hide.*
tellūs, ūris, f. *The earth; a land* [root of tollo, "to bear"].
tēlum, i, n. *A weapon; a shaft* [for texlum; root τεκ of τίκτω; τυχ of τυγχάνω, "to hit"].
temno, tempsi, no sup., temnĕre, 3. v. a. *To despise* [akin to Gr. τέμνω, "to cut"].
tempĕr-o, āvi, ātum, āre, 1. v. a. [tempus] *To rule; to temper; to appease.*
tempes-tas, tātis, f. [tempus] *A season.* Of weather: *Storm, tempest.*
tem-plum, pli, n. ("A piece cut off"; hence, "an open space" marked by the augur for taking auspices) *A temple* [akin to Gr. τεμ-νω, "to cut"].
temp-to, tāvi, tātum, tāre, 1. v. a. intens. [tĕn-ĕo] *To try.*
tem-pus, pŏris, n. [akin to templum] *A time; time* in general.
tendo, tĕtendi, tensum *or* tentum, tendĕre, 3. v. a. *and* n. *To stretch; to strive, aim* [akin to τεν, root of τείνω].
tĕn-ĕo, ŭi, tum, ēre, 2. v. a. [akin to ten-do] *To hold, keep, have; to hold possession of.*
tentōr-ĭum, ĭi, n. [tendo] *A tent.*

tĕnus, prep. (put after its case) gov. abl. *As far as, up to* [root of teneo].

ter, num. adv. [tres] *Three times, thrice.*

tergum, i, tergus, ŏris, n. [perhaps root of τρεχω] *The back; the hide* of an animal. A tergo: *From behind; behind.*

tergus, ŏris; see tergum.

termĭn-o, āvi, ātum, āre, 1. v. a. [termin-us, "a bound"] *To limit.*

ter-ni, næ, na, num. distrib. adj. plur. [tres] *Three each; three.*

ter-ra, ræ, f. *The earth; a land.* Orbis terrarum, *or* simply terræ *(the circle of lands—the lands;* i.e.*) The globe* [prob. akin to Gr. τέρ-σομαι, "to be, *or* become, dry"; Sans. root TRISH (TARSH), "to thirst"].

terr-ĕo, ŭi, ĭtum, ēre, 2. v. a. *To terrify* [akin to Sans. root TRAS, "to tremble"].

ter-tĭus, tĭa, tĭum, adj. [tres] *Third.*

test-ūdo, ūdĭnis, f. [test-a, "a shell," of animals] ("The having a shell; one having a shell"; hence, "*a tortoise*"; hence, from the arched form of the shell of the tortoise) *An arch, vault,* etc., in buildings; *a lyre.*

thĕātrum, i, n. *A theatre* [θέατρον, "that which serves for seeing, *or* beholding," sights].

thēsaurus, i, m. *A treasure* [θησαυρός].

thymum (y short), i, n. *Thyme* [θύμον].

tĭm-ĕo, ŭi, no sup., ēre, 2. v. a. *To fear.*

tĭm-or, ōris, m. [tĭm-ĕo] *Fear.*

tingo, tinxi, tinctum, tingĕre, 3. v. a. *To wet one's self; to bathe* [τεγγω].

tŏg-atus, ata, atum, adj. [tog-a, "a toga"; the outer garment worn by Roman citizens in time of peace] *Wearing a toga.*

tollo, sustŭli, sublātum, tollĕre, 3. v. a. *To lift up, raise* [root TOL, akin to Sans. root TUL, "to lift"; Gr. τλ-αω, "to bear"].

tondĕo, tŏtondi, tonsum, tondēre, 2. v. a. *To shear* [for tomdeo; root of τέμνω].

tonsus, a, um, P. perf. pass. of tondeo.

torqu-ĕo, torsi, torsum *and* tortum, torquēre, 2. v. a. *To whirl around; to hurl* [akin to Gr. τρεπ-ω, "to turn"].

torrĕo, torrŭi, tostum, torrēre, 2. v. a. *To burn; to roast, parch* [akin to Sans. root TRISH, "to thirst"; Gr. τέρσ-ομαι, "to become dry"].

tŏr-us, i, m. *A couch* [for storus; root of sterno].

tŏt, num. adj. indecl. *So many.*

tŏt-ĭdem, num. adj. indecl. [tot] *Just so many.*

tŏtiens, num. adv. [tot] *So many times.*

tōtus, ta, tum, adj., hence, *The whole* or *entire; the whole of* [akin to Sans. root TU, in meaning of "to increase"].

trab-s, is, f. *A beam* [akin to πράπηξ].

trăho, traxi, tractum, trăhĕre, 3 v. a. *To drag; to draw; to trail* [cf. τρέχω].

tră-ĭcĭo, jēci, jectum, ĭcĕre, 3. v. a. [tra (=trans), jăcio] *To pierce.*

trans-ĕo, īvi *or* ĭi, ĭtum, īre, v. a. irreg. [trans, eo] *To pass by.*

trans-fĕro, tŭli, lātum, ferre, v. a. [trans, fĕro] *To transfer.*

trans-fīgo, fixi, fixum, fīgĕre, 3. v. a. [trans; figo, "to fix"] *To transfix.*

tre-mo, mŭi, no sup., mĕre, 3. v. n. *To tremble, quiver* [akin to Gr. τρέ-ω].

tres, trĭa, num. adj. plur. *Three* [Gr. τρεῖς; Sans. *tri*, "three"].

trĭdens, ntis, masc. [tres, dens] *A three-tined spear; a trident.*

trī-ginta, num. adj. plur. indecl. [tres, ginta = κοντα = "ten"] *Thirty.*

tris-tis, te, adj. *Sad* [prob. akin to Sans. root TRAS, "to tremble"]

tū, tŭi, pron. pers. *Thou, you* [σύ. Doric form τύ].

tŭ-ĕor, ĭtus sum, ēri, 2. v. dep. *To look, behold; to protect.*

tum, adv. *At that time; then; in the next place* [prob. akin to a demonstr. root TO; Gr. τό].

tŭm-ĭdus, ĭda, ĭdum, adj. [tŭm-ĕo, "to swell"] *Swollen.*

tu(n)do, tŭtŭdi, tunsum *and* tūsum, tundĕre, 3. v. a. *To beat, smite* [akin to Sans. root TUD, "to strike"].

tunsus, a, um, P. perf. pass. of tundo.

turba, æ, f. *A crowd* [Gr. τύρβη].

turb-o, āvi, ātum, āre, 1. v. a. [turb-a] *To disturb; to throw into disorder; to drive in a panic.*

turb-o, ĭnis, m. [turb-o, "to move violently"] *A whirlwind, hurricane.*

tū-s, ris, n. *Incense* [θύ-ος].

tūtum, i; see tutus.

tū-tus, ta, tum, adj. [tū-ĕor] *Protected, safe.* As Subst.: tutum, i, n. *A safe place.*

tŭ-us, a, um, pron. poss. [tū] *Thy, thine; your.* As Subst.: tui, ōrum, m. plur. *Thy, or your, friends or followers; thy, or your, children or descendants.*

tyrannus (y short), i, m. *A monarch* who obtained supreme power contrary to the institutions of his country; *a tyrant* [τύραννος].

ūber, ĕris, n. ("A teat," hence) *Fertility* [akin to Gr. οὖθαρ; Sans. *ûdhar;* cf. Eng. "udder"].

ŭ-bi, adv. [for quo-bi] *When; where.*

ŭbī-que, adv. [ŭbi; que, indef. suffix] *Anywhere, everywhere.*

ul-lus, la, lum, adj. [ūn-us, "one"] *Any:*—non ullus, *not any, none, no.* As Subst., m.: *Any man, any one.*

umbra, æ, f. *Shade, shadow; the shade* of a departed person.

ūmecto, āvi, ātum, are, 1. v. a. [umeo, "to be moist"] *To bathe.*

ŭmĕrus, i, m. [akin to ὦμο-ς] *The shoulder.*

ūn-ā, adv. [adverbial abl. of ūn-us, "one"] *At the same time, together.*

unc-us, a, um, adj. [unc-us, "a hook"] *Hooked, bent, curved.*

unda, æ, f. *Water, wave* [akin to Sans. root UND, "to wet *or* moisten"].

u-nde, rel. adv. [for cu-nde; fr. qu-i] *Whence.*

ūn-us, a, um. *One.* As Subst. m. *One man, one person, one. Alone; especially* [akin to εἷς, ἑν-ός].

urb-s, is, f. [Sans. VARDH, "to make strong"] *A city.*

urgĕo, ursi, no sup., urgēre, 2. v. a. *To drive* [cf. εἴργνυμι, "to shut in"].

ūro, ussi, ustum, ūrĕre, 3. v. a. *To burn; to fret, chafe, disturb* [akin to Sans. root USH, "to burn"].

u-s-quam, adv. [us for ubs; fr. ubi and quam] *Anywhere.*

ūsus, a, um, P. perf. of utor.

ŭt, adv. *and* conj. [akin to qui] Adv.: *When, how, as, as soon as.* Conj.: *That, in order that.*

uti; see ut.

ŭtĭ-nam, adv. *Oh! that; would that.*

ūtor, ūsus sum, ūti, 3. v. dep. With Abl. *To use.*

văco, āvi, ātum, āre, 1. v. n. Impers. Vacat, *There is time.*

văd-um, i, n. [vādo, "to go"] *A shallow, shoal.*

văl-ĭdus, ĭda, ĭdum, adj. [văl-ĕo, "to be strong"] *Strong.*

vall-s, is, f. *A valley* [ἕλος, "lowland"].

vān-us, a, um, adj. *Vain, idle.* As Subst.: vāna, ōrum, n. plur. *Idle, or frivolous, things.* Of persons: *False, deceptive* [cf. vaco].

văr-ius, ia, ium, adj. *Various, varied, diverse.*

vast-o, āvi, ātum, are, 1. v. a. [vast-us, "waste"] *To lay waste, pillage, ravage.*

vast-us, a, um, adj. [cf. vanus, vacuus] *Vast, huge.*

vĕ, enclitic conj. *Or* [akin to Sans. *vā,* "or"].

vectus, a, um, P. perf. pass. of vĕho.

vĕho, vexi, vectum, vĕhĕre, 3. v. a. *To carry* [akin to Sans. root VAH, "to carry"].

vel, conj. [akin to vŏl-o] *Or*—vel . . . vel, *either . . . or*

vēlā-men, minis, n. [velo, "to cover"] *A veil; a garment.*

vē-i-vŏl-us, a, um, adj. [vel-um, "a sail"; (i) connecting vowel; vŏl-o, "to fly"] *Sail flying, winged with sails;* an epithet of both ships and the sea.

vē-lum, i, n. [prob. veh-lum; fr. veh-o] *A sail, covering.*

vĕl-ut (-ŭti), adv. [vĕl, "even"; ut, "as"] *Just as, as if, as it were.*

velŭti; see velut.

vēnā-trix, trīcis, f. [venor, "to hunt"] *A huntress.*

ven-do, dĭdi, dĭtum, dĕre, 3. v. a. [vēn-um, "sale"; do, "to place"] *To sell.*

vĕ-nē-num, i, n. [for ve-nec-num; fr. ve, intensive particle; nĕc-o, "to kill"] *Poison; charm, seductive power.*

vĕn-ĭa, ĭæ, f. [akin to veneror] *Favor, pardon.*

vĕnĭo, vēni, ventum, vĕnīre, 4. v. n. *To come; come in* [akin to Gr. βα-ινω, Sans. root GÂ, "to go"].

vent-us, i, m. *The wind* [akin to Sans. root VÂ, "to blow"].

verbum, i, n. *A word* [root ER; Gr. ἐρω].

vēr-e. adv. [vēr-us, "true"] *Truly.*

ver-ĕor, itus sum, ēri, 2. v. dep. *To fear* [Gr. root OR; ὁ-ραω, "see"].

vēr-o, adv. [vēr-us, "true"] *In truth; indeed.*

ver-ro, ri, sum, rĕre, 3. v. a. *To sweep.*

ver-so, sāvi, sātum, sare, 1. v. a. intens. [vert-o, "to turn"] *To turn often, revolve.*

versus, a, um, P. perf. pass. of verto.

vert-ex, ĭcis, m.: see vortex [vert-o, "to turn"] *The top,* or *crown,* of the head. *The top,* or *summit,* of a thing. Of the heavens: *The pole.*

verto, verti, versum, vertĕre, 3. v. a. *To turn, reverse, drive off, overturn.* Pass. in reflexive force: *To turn one's self,* etc.; *to proceed, to change; to alter; to overturn* [akin to Sans. root VRIT, "to turn"].

vĕru, ūs, n. *A spit.*

vērus, a, um, adj. *True.*

vescor, no perfect, vesci, 3. v. dep. With Abl.: *To feed upon; to subsist on* [akin to esc-a, "food"; or perhaps Gr. βοσκ-ω, "to feed"].

vesper, ĕris *and* ĕri, m. *The evening; the evening star* [ἕσπερ-ος].

ves-ter, tra, trum, pron. poss. [vos, plur. of tu] *Your.*

ves-tis, tis, f. *A garment; a robe; a fabric* [akin to Gr. ἐσθης, "a garment"; Sans. root VAS, "to wear"].

vĕt-o, ŭi, ĭtum, āre, 1. v. a. *To forbid.*

vĕt-us, ĕris, adj. *Old; ancient; of long standing; former* [prob. akin to Gr. ἔτ-ος, "a year"].

vĭ-a, æ, f. *A way; a journey* [akin to veho].

vic-tor, tōris, m. [vinco, "to conquer"] *Victor.* As Adj.: *Victorious.*

1. victus, a, um, P. perf. pass. of vinco.

2. vic-tus, tūs, m. [vīvo, "to live"] *A living, way of life; sustenance, food.*

vĭdĕo, vīdi, vīsum, vĭdēre, 2. v. a. *To see.* Pass.: *To be seen; to seem, appear* [akin to Gr. ἰδ-εῖν, "to see"; Sans. root VID, "to know"].

vī-ginti, num. adj. indecl. [bi (=bis), "twice"; ginti=κοντα, "ten"; Sans. VIÇATI] *Twenty.*

villus, i, m. *Shaggy hair; coarse wool.*

vincĭo, vinxi, vinctum, vincīre, 4. v. a. *To bind.*

vinc-ŭlum, li (-ŭlum), ŭli, n. [vincĭo, "to bind"] *A bond, chain; a cable.*

vinco, vīci, victum, vincĕre, 3. v. a. *To conquer, overcome, vanquish.*

vinctus, a, um, P. perf. pass. of vincio.

vincŭlum, i; see vinclum.

vīnum, i, n. *Wine* [οἶν-ος].

vir, viri, m. *A man; a hero* [akin to Sans. vīra, "a hero"]

vires, ium, plur. of vis.

vir-go, ginis, f. *A virgin* [root VARG; Sans. ûrg, "strength"].

vĭr-ĭdis, ĭde, adj. [vĭr-ĕo, "to be green"] *Green.*

vir-tus, tūtis, f. [vir, "a man"] *Bravery, manliness, courage.*

vis, vis (plur. **vīres**, ium), f. *Strength, energy, power; violence* [ῖς].

viscus, ĕris (mostly plur.), n. ("The inner parts, the viscera"; hence) *The flesh.*

vīsus, a, um, P. perf. pass. of video.

vīt-ālis, āle, adj. [vit-a] *Of life; vital.*

vīv-o, vixi, victum, vīvĕre, 3. v. n. *To live* [akin to Sans. root JIV].

vīv-us, a, um, adj. [vīv-o] *Living.* Of a rock: *Living*, i.e. *unhewn.*

vix, adv. *Scarcely, with difficulty.*

vŏc-o, āvi, ātum, āre, 1. v. a. *and* n. *To call; to summon; to invoke* [Sans. root VACH, "to speak"].

volgo; see vulgo

volgus; see vulgus.

volnus; see vulnus.

voltus; see vultus.

1. **vŏlo**, āvi, ātum, āre, 1. v. n. *To fly* [Sans. VAL, "to turn one's self"].

2. **vŏlo**, vŏlŭi, velle, v. irreg. *To be willing; to wish, desire* [akin to Gr. βολ, root of βόλ-ομαι (=βο(ύ)λ-ομαι), "to wish"].

vŏl-ŭ-er, ŭcris, ŭcre, adj. [vŏl-o, "to fly"] *Rapid.*

vŏlū-to, tāvi, tātum, tāre, 1. v. a. intens. [volv-o, "to roll"] *To make resound; to revolve.*

volvo, volvi, vŏlūtum, volvĕre, 3. v. a. *and* n. Act.: *To roll, roll along; to unfold.* Mentally: *To revolve.* Neut.: *To roll; to revolve* [akin to ἐλύ-ω, "to roll"].

vŏr-o, āvi, ātum, āre, 1. v. a. *To devour; to engulf* [akin to Gr. βορ-ά, "food"; βιβρώσκω, "to eat"; Sans. root GRI, "to devour"].

vort-ex, ĭcis, m.; see vertex [vert-o, "to turn"] *A whirlpool, eddy, vortex.*

vō-tum, ti, n. [vŏv-ĕo, "to vow"] *A vow.*

vox, vōcis, f. [vŏc-o, "to call"] *The voice; a word, speech.*

vulg-o, āvi, ātum, āre, 1. v. a. [vulg-us, "the common people"] *To spread abroad.*

vulgus, i, m. *and* n. *The common people; populace; the crowd* [sometimes referred to Gr. ὄχλος; sometimes to Sans. *varga*, "a multitude"].

vuln-us, ĕris, n. *A wound* [root vul of vultur; akin to vello].

vul-tus, tūs, m. [prob. vŏl-o, "to wish"] *Face, countenance.*